, eci	milical and bion	iograpiii -		•		·								
The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.					L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.									
Coloured covers/ Couverture de couleur								pages/ couleur						
Covers damaged/ Couverture endommagée								maged/ dommagé	es					
Covers restored and/or lamin	nated/ pelliculée				[,	Pag Pag	ges res ges res	tored and taurées et	/or lam /ou pe	ninated Hiculéd	d/ es			
Cover title missing/ Le titre de couverture manq	lue				V	Pag Pag	ges dis ges dé	coloured, colorées,	staine tacheté	d or fo	oxed/ piquée	es		
Coloured maps/ Cartes géographiques en cou	uteur							tached/ tachées						
Coloured ink (i.e. other that Encre de couleur (i.e. autre	n blue or black que bleue ou n)/ noire)			[,	/ I	owthr anspar	ough/ rence						
Coloured plates and/or illus Planches et/ou illustrations	strations/ en couleur				V	/ I	-	of print v inégale de		ession				
Bound with other material/ Relié avec d'autres docume								ous pagin on contin						
Tight binding may cause sh along interior margin/								s index(es nd un (de		×				
La reliure serrée peut cause distorsion le long de la mar	ge intérieure							header ta de l'en-tê						
Blank leaves added during within the text. Whenever been omitted from filming	possible, these /	have						ge of issu- titre de la		on				
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela étart possible, ces pages n'ont					Caption of issue/ Titre de départ de la livraison									
pas été filmées.							lasthe: iénéris	ad/ que (pério	diques)) de la	livrais	ion		
Additional comments:/ Commentaires supplément	taires:													
This item is filmed at the reduct Ce document est filmé au taux d	ion ratio check le réduction inc	ed below/ dìqué ci∙de	ssous.											
10X 14X		18X			22 X			26>	(30 X		
12X	16X		20X			لــــــا	24X			28X	L		1	32 X

12X

TORONTO, CANADA, FRIDAY, NOVEMBER 27, 1874

ntributors and Correspondents

DE. PRASER EN ROUTE TO FORMOSA.

for Beiting American Prinsunterian, My whan Sir, -- We have been brought s far safely and well. I would have liten you a few lines a day or two ago, that there were so many tittle things to attended to, and wo wors all so tired after week of continuous railroad travel. I in Totald give you a description of all saw by the way, but that 's wut of the asion. If I should write of the hundreds miles of rich, flat prairie, and the flouring towes and villages; of the hundreds miles thore of rolling prairie, with here dibers clumps and belts of stunted trees, i slaggish streams of middy water; of long stretches of barren upland covered th save-brush; of the bare, hard, cold, W Rocky Mountains; of the deep and ghifal guiches and gorges and canons; of besuttful snow and pine covered Sierra value; and of the charming and fertile llers of California, you would require to apact à page, instead of a part of a coln, for me. I will spare you mid your ders the infliction. You will let me say. ongh, in a few words, that the tripes a very e one, but that, notwithstanding all the morts and conveniences of first-class avel, before such a journey is completed, ods very tired, and I would redusel any id contemplate the crossing of the Conignt, to arrange so as to make the journey three or four instalments, and to bring ith thom a large and well-stored lunchisket. When we set out, it was with the tention of halting for a day or two at Chi-33 and at Salt Lake City—a plan which as abandoned-when we found that the esmates we had made were too low to permit such a thing, and that the steamer weppeted to sail by left San Francisco on the ith, instead of the 16th, as we had underood. Our lunch-basket was, however, well ored, and we were comparatively indepenent of the enting-houses, where the train opped but for a few minutes, and where e charge for a meal was from seventy-five

ats to a dollar. Lam sorry we shall not be able to leave an Francisco by the first-steamer, which alls on the 18th inst. Mrs. Frascr is so recedingly wearied with the overland jourey that we think it would be very impruent to undertake a voyage of such length ill she is quite herself again. In addition this, our boxes will not arrive till the end fnext week, and we may as well wait here of them as in Hong Kong; we could not ery well go on to the Island without them. esides, we are staying with the kindest of ind friends, and are exceedingly comfortole. Captain Henderson, whose wife is a ister of the late Rev. Dr. Geddie, a misonary for very many years of the Prosbyrian Church of the Lower Provinces to eisland of Anitoum, in the South Seas, night us out, as soon as he saw by the wspaper that we had reacked the city, ade us most welcome to his house, and s never since ceased to show us kindness. is a sea-faring man of many years exience, and he insists that "Mrs. Frase ight by no means to venture the fatigue of ean travel, with her infan*, till she is quite sted." . We all hope that by the 28th inst. aday on which the "China" sails—we ll-be quite ready to set out on the last and gest pact of our song journey.

Or friends in Cauada who were so much did that the children would never stand s journey, will be surprised and/pleased learn that they have proved themselves strate travellers, and are as well and full life and merriment as the day we set out. To lessen the disappointment of our not iting through as soon as we expected, fre are one or two considerations. I will able to send letters before me to tall the dissionaries on the Island when to expect L Twill also be able to see a good deal the Mission work among the Chinese in is city, of whom there are several thouads, and in this way will very likely be to to gather some information that will be service to me. I will try and write again fere we sail, and tell you something about Miornia, San Francisco, and the Christian ofk among the Chinese on this coast.

Our kindest remembrances and regards all our friends. We were almost ashamed. jecoivo so many valuable tokens of esteem yn them before we came away. We have Wenters in very great variety and number. an ready to believe that there are a good dy who find it "more blessed to give in to receive." You have noticed already, eaddress and purse of \$100 with which I. presented by some friends in my fas congregation at Bond Hend, when I on my farewell visit there. In addition hi, I was remembered in a most sub-

stantial way by other friends there. A member of the congregation of Ornigvale, in the township of Inni-fit, sent ma 320 as a token of regard, and the promise of \$10 a year to my mission, on conditione that I will be delighted to fulfil. But I must not partioulariza aby more just now.

I have but one request to make before I finish this lotter. Willour friends at home, and she friends of the Lord Josus Christ whorever your paper is read, remember the yory poculiar and trying situation in which we are, and pray to Him, from whom we have life and breath and all things, that Ho will keep us and bring us safely through all our journeyings by land and sea, and bless us very abundantly in everything we undertake for the promotion of His glory and the advancement of Christ's cause? If we have God's blessing, we shall have peace, and comfort, and joy, and great success.

Yours very sincerely, J. B. Fraser. Ban Frascisco, Nov. 12, 1874.

Letter from Formosa-

To Rev. Prof. McLaren, Convener Foreign Mission Committee.

My DEAR BROTHER .- Several weeks ngo I went to a town called Loa-khs-ham, about twelve-miles from savage territory. After remaining over night there I started the following morning to cross the mountain ranges, and was not long reaching the heme of the Savage. Just on the border there is a large Chinese Settlement, engaged in the manufacturing of camplur out of the large trees which stand like clus in a Canadian forest. The trees are cut down, and then the roots and trunks are. out up into small bits and then steamed. The process is quite different from that of sugar making in Canada. Those engaged in this work face death every day, and all in order to gather sorded perishable dust. How much more willing should we be to meet death for an ever asting luberitance. The day before I went in three were beheaded, and when there, three more lost their heads. Ljust had time to take some ready cooked rice, and start up the side of ing there, when I heard loud reports of guns, howling and yelling, quite near. The savages on the hill fled, and in a moment I saw others running off victorious, with the her is, and the Chinese in pursuit, but the latter dared not follow them into their mountain retreats. Although this work goes on every day, still, the Chinese were greatly excited. You will see from this, that I could not get a favourable hearing that day, but the Lord reigneth, and He will try us, will try our faith, will try our patience, and all for His own.glory. I am now going from station to station, teaching the helpers and converts-at the same time the Lord is enabling me to do much .. the way of relieving suffering humanity, and thus proparing hearts for the overlasting Gospel. Indeed, what the Lord is doing is a matter of surprise to myself, but why should it be? "ask and it shall be given." You know, I don't pretend to be a , doctor of any kind, I only do what I can to relieve those who are suffering. This by Jehovah's help, I will continue to do until this "stammering tongue" lies silent in the grave. At Chiu-nih two idolators lay sick of what is called in the West "Asiat's C'olora" Chinese doctore were cent for, and gave roots, flowers, and leaves ---Lauist Priests were called in, and repeated formulas, and performed invantations. All the idols in the village temple were consulted, and all of no avail. The patients gre & worse? Their friends came to the chapel and pleaded with me to go and see thom. I went at once, and gave them a small desc of a simple preparation; that night they slept, and next day I called again and found she Lauist Priest at the door waiting to enter, but the sick men told him to leave, immediately. He seemed displeased; no matter, the Lord reignoth? The third day both came to the chapel quite weil-Proceeding to Sa-teng-po, I found four more cases exactly similar, i. c. as far as the means used were concerned. Dectors Priest's, and idois, were consulted, and all of no avail. I went to their houses and left medicines, and in four days they were well, much to the annoyance of the village priest. Men may sucer, and devils rage, but this is all the Lord's work. I mention these pases because I know God performed the work, as assuredly as lie sent the sun

From Santing po I went to Pat-li-hun opposito Tameni, where we have a splendid chapel. It was built antirely through native effort. On Babbath 19th, I bantined I reserve :

blazing through the firmament. Ho

is always near. He never changes. He

rules heaven and earth; why will not men

believe Him?

six mon of that place, in the afternoon; with those who were admitted before we commemoraled the lying leve of Jerus. Our little band is gradually becoming larger. At first I sat around the tuble with five, and last Sabbath with 18, and one of the number admitted last is a very dear young man; formerly he was a druggist, and well acquainted with the classics, in consequence of which, he considered himself a very learned man. When I met him first he began to quote the classics like an old sage, but in a few days he would not open his mouth about these writings. He is now humble in heart, and looks back with sorrow and shame upon his past life when puffed up with pride, and when he thought their own writings contained full information about all things under heaven. He is very successful in discussing matters with those who think as he formerly did. I cannot help but believe that God has given him a new heart, and I have great hopes that he will be used by the Lord of the harvest, in gathering others into the garner. I feel so thankful to the Lord for the spirit shown by my helpers; some of them are very dear young mon. Prag for them. I know you do. I plead for Canada. Will the Lord's people then re member Northren Formosa? Many do. I thank-Jehovah for it. I long to see brother Fraser here, and I rejoice that there is prospeuts of another. The Lord is good, I rejoice too, at the near prospects of Union in our broken ranks in the Dominion. With death, judgment, and eternity before us, it is high time we should close up our ranks, burnsh our weapons, and go forth under the banner of Immanuel against all our foes. I often think of the General Assombly of our church, and the assemblies of other churches could only meet, out in these ends of the earth—they would return determined to remove every barrier which stands in the way of Union, and would stand shoulder to shoulder, ready to do battle against the world and the devil. Glory to God in the highest, let earth resound his praise, there is a greater Spirit of harmony, love, and union than in bygone days. The Lord be magnified, praying for Johovah's blessing to rast upon all your labors in Knox College, and upon all assoa hill to see some savages who were stand- coated with you and upon our beloved friend. With kindest regards,

I am ever Yours, Sincerely, G. S. McKAY.

Formosa, Tamsui, August 19th, 1874.

A Model Prayer-Meeting.

Lately the writer had an opportunity of attending a prayer-meeting in the 28rd Street Prosbyterian Church, New York, the plan of which might be copied with great advantage by our congregations generally.

At the close of the evening public service, a goodly number adjourned into the school room of the Church, through the doors on each side of the pulpit, and an elderly gentleman took charge of the meeting, who, I was informed, had been converted only a few months. There were six short prayers and three short addresses, interspersed with singing-one or two verses some seven times—the whole occupying

about 86 minutes. The prayers and addresses only about THREE MINUTES EAGH, the time prescribed by the Y. M. C. Association of Toronto. They generally related to some one topica short address giving an account of one or more cases of conversion-in answer to prayer offered on their behalf. A request for prayer for come one, briefly stating the merits of the case, or seeking to stir up all to greater devotedness by recalling their obligations, and the goodness of God to them in the past. There was a warmth and variety, and freshness about the meeting, which quickened all hearts, and made them feel it is good for us to be here. How much better than the long prayers, which we often hear in Canada, ranging over the whole history of man, and perhaps telling God a great deal about the doctrines of the Bible, but not about our own weakness and wants, and humbly and earnestly presenting our desires for the blessings now specially needed by nr.

I here append a short American tractate, whose aim is to stir up, the people to attend the prayer-meeting called "The Hour of Prayer; " and which might be ordered by the hundred in small \$2 mo. tract, and cirorigined in the congregation.—Parsuring.

TITE HOUR OF PRAYER.

A PASTON'S INVITATION.

"Midway between the Sabbaths the prayer and praise.

"Your Pastor'is exceedingly desirons that you should be a habitual attendant upon this meeting, for the following, smoon other

"1. Your presmonth to will greatly-oncourses and your Laston.

elular bill to execute feeting whole C'anch.

Brothren, pray for us, that the word of the Lord may have fine course and be glori

12. The Prayer Meeting is the place of Lower in the Church.

"These all continued with one accord in ver and supplication with the women, and ry the mother of Jesus, and with His bistliren.

"And when the day of Pentecost was fully come, they were all with one accord in one place."

"B. The Church Prayer Meeting is the

place for the development and expression

of Christian sympathy.
"Let us consider one another to provoke unto love and to good works; not foreaking the assembling of ourselves together, as the manner of some is; but exhibiting one an another; and so much the more as ye see the day approaching."

"4. At the Prayer Meeting you are likely

to meet Jesus.
"You, yourself, need the sustemance and stimulant that a habitual attendance at the

"We would see Josus." "Did not our hearts burn within us while He talked with us by the way, and while He epened to us the Soriptures ?"

5. The Prayer Meeting will help you amid the cares, auxieties, business and temptations of the week.

"Come anto me all ye that labor and are heavy laden, and I will give you rest."

6. Our Lord himself needs just such manifested sympathy as is afforded by a general attendance at the Prayer Meeting. "What! could ye not watch with me one hour!

Then, come to the prayer-meeting. For your Pastor's sake; For the Church's sake; For your own sake; for Christs sake. Come!—Hammany, cheerfully, humbly, prayerfully asking, "Lord, what wilt thou have veto do," and God will hear hid bloom

and bless.

"Come thou, with us and we will do thee good, for the Lord hath-spoken good con-cerning Israel."

If at any time providentially hindered from attending the Prayer-Meeting, do not forget to meet us in spirit at the "Mercy Seat."

Prayer is the Christian's vital breath, The Christian's native air, His watchword at the gates of death, He enters beaven with prayer.

Prayer is the contrite sinner's voice, Returning from his ways; While angels in their songs rejoice, And co -,— Behold no p.ays!"

O. Thou by whom we come to God,-The Life, the Truth, the Way!
The path of prayer Thyself has't trod. Lord' teach us how to pray.

DIFFICULTIES .- 1. Business Hindrances "Seek ye first the kingdom of God, and His righteousness; and all these things

"Neither will I offer burnt offerings unto the Lord My God, of that which does cost

me nothing."
"The Life is more than ment."

2. Inability to speak or pray in meeting, She hath lone what she could

"Perhap-you can sing, at loost you can come with a prayerful heart. If you attempt to speak for Jesus you may find God's promise to Moses tuinifed to you,— "I will be with thy mouth and teach

thee whit thou shalt say."

BUGGESTIONS.—To make the prayer-meeting interesting and profitable, there

are required: Previous preparation an mind and heart. Promptness in attendance and service. Compactness in sitting. Brovity in prayer and remark. Heartmess in singing. Variety in the exercises.

Waiting not for others to stock or pray.
Cordinlity in greetings, and especially in
the greeting of strangers.
The passence of Christ, and the Indwell-

ing of the Holy Ghost.

Dreams.

Dreams being doubtless cooval with our race, many have been the attempts to defind their origin, nature, and importance. Among those definitions, the briefest, if not the best, we have seen, is that of the celebrated Dr. Rush, who says that a dream is a temporary delirium, and a delirium is a permanent dream. While dreams in ancient times attracted no little attention, in our day, or, rather, among ourselves, they seem to merit litt's notice, an I meet with less regard, and therefore we are the more struck ia contrasting the marked interest and importance attached to them in ancient times, with the very marked indifference and neg lest they meet with in moown. Who are right-we or they? In regard to the recorded dreams of Scripture, they were all of God-were prefigurative and important and in consequence they met with the attention which they mented; and hence the dreams of Joseph, though but a mero lad, engaged the serious attention of his father mid his brothren. Dreams coming from God differed from the mere vagaries of imaginastion in this, that when God spake to anyone in dreams he usually made the voice to be recognized as his by the effect which they produced upon the mind of the dreamer, as well as the requiring divine guidence for their inistrectation.

(Whole No. 146 The question then really is, have dreams enced to be significant? Has this anciers and ott-employed door of intercourse with the future been forever closed? Miracles bave ceased, and we can account for thisthey were designed to establish the 'ruth of Christianity by evidence suited to the extraordinary nature of the thing to be provod. But dreams were not designed like miracles, to confirm truth, and thus it cannot be said that dreams have ceased for the same reason that miracles have ceased. Prophecy too, has ceased, and we can account for this: -It was designed to fortely the Providental dealings of God, and the spiritual operations of truck, down to the end of time; but dreams were not designed like prophecy, to annouce matters of universal importance, and thus it cause, be said that for the same reason they have ceased. It has been asked, however, that since the philosophy of eleeping and dreaming is the same now as it ever has been, why should not dreams be as much heard and heeded as they have been before? In the same way it may be asked that, since men possess now the same powers of reason and speech as they did then, why are they not now heard and heeded as they were before, when nely men of God spake as they were moved by the Holy Ghost? Simply because they are not inspired. As God can inspire men whether asleep or awake, it is this inspiration alone that gives amotive and authority to their uiterance; and as we do not believe that any are now inspired in the same some in which the writers of the Scriptures were inspired, so we accept of none of their utterances, whether of visions, Iroams, or dogmas in the sense of being revolutions from God. But again it is assumed that as mau is as much in need of the guidance of a partieuhar Providence now as at any previous period of the world, dreams should be to him still as significant as ever. This we flatly deny. For white "God who at sundry times, and in divers manners, by the spake in-time past unto the Father by the prophets, hath in those last days spoken unto us by his Son,' that same son left behind him a class of men taught by him and guided by his spirit to complete the Divine record. The sacred canon is, therefore, now closed, the chosen witnesses of Christ have fully developed the great scheme of salvation, and all that is necessary for us to know alike, for our temporal and eternal weal is clearly set forth in the completed Word of God. Such being the case it clearly follows that now to be looking for divine communications by means of visions, dreams, or new revelations, or to expect any new doctrine to be convoyed into our minds by the agency of any spirit, aside from what is already contained in the written word of God, is to be carried away by the spirit of error and delusion, and begetting in all who do so a pitiable presumption, the very reverse of what God's word either produces or requires. But further it is asked, if dreams are not of God, how can we account, even in our own age for their frequently very striking and femarkable fulfilment? In reply we would say that, at least all dreams are not from God for two reasons; first, many of them are but the essence of silly vagaries, and again, very many dreams are never fulfilled. A man for instance, may have a waking impression as well as a sleeping dream that such and such will come to pass, and if the event in any way seems to justify his prognostications, then it is long remembered and ott-repeated, and that too with an air of self-conscious superiority, but if there is nothing to verify his impressions, the whole matter is buried forever in the oblivion of his own bosom. Or again, a man may take his Bible in his hand, and attachmg a superstations importance to the place where it opens, will say not only that this is the will of God (which all will readily admit) but oracularly adds that what he reads is God's will concerning you, and ne reads is trou a win concerning you, and as in the other case if anything occurs seemingly to verify his utterance, the fact is heralded far and wide, but if not, the matter is never heard of again. Now, it cannot be denied that probably not one in ten thousand of these dreams, impressions and Ribbsongaria. sions and Bible-openings, are ever followed by aught to verify their utterances, but if they were of God they would all be fulfilled. The few that are simply coincidences which can, in most if not all cases, be accounted for on natural principles, and the wonder is, not that there should be

sent, and that in an entry cases the indivi-duals so employed, were for the time and the occasion miraculously inspired and that solely in queh a way, and for such a par-puse their utterances came to pass. Glanmorris.

such coincidences, but that considering the countless fancies that pass through the mind in sleep, the wonder we say is, that

these concidences are not sen times more common than they are. Dreaming is na-tural to man, and we are not for a mo-ment to suppose that God created this pecu-

harity in man at the time he employed it

to see yo has pure one any more than that he created the rambows when he constituted

it the symbol of his covenant, or that he

endawed man with the power of speuch

simply and only that he might speak by inspiration. Further, we are not to suppose that those whose dreams are recorded in God's Word, never dreamed any other

God's Word, never dreament any other dreams than those, any more than that those who spoke by inspiration aver spoke anything clse. The simple solution of the whole matter seems to be this: that God employs the faculties of man, whether asleep or awake, to soryo His purpose and foreshadow future events, as best suits himself, and that in all such cases the individuals so comployed, work for the time and

Anstor und Leople.

The Church and its Children.

Ali Christendom, save a single consider-Ali Christendom, save a single considerable denomination, holds the doctrine of infant church membership—Evangelical Protestant churches largely holding the theory that the children of believers are born in Christ, baptism being the outward sign and seal of that birthright. The sacramentarian theory is that baptism initiates the relation between the child and Christ mentarian theory is that papism initiates the relation between the child and Christ and his Church. With this variation in the-ory, the Greek, Roman, and Protestant churches alike maintain the true church membership of the baptized children of be-

But this ancient and most precious truth has been suffered to fall out of its proper place in our esteem and practice. The complaint is general, through the most active Evangolical denominations, that multitudes regist entirally the sacrament of infant Evangelical denominations, that multitudes neglect entirely the sacrament of infant haptism; that throngs of children are growing up in Methodist, Congregational and Presbyterian families unbaptized, uttorly unrecognized as standing in any relations to Christ or His Church.

And a thing in some some over more

And a thing in some sense even more startling is clearly true. In these most zealous and powerful branches of Protestant Christendom multitudes have come to observe that sacrament as a mere sentimentalism—a beautiful and pious form—to be followed, it is hoped, by some vague good effects, especially upon the parental heart; and that is all. They use the ordinance without recognition of the fact of a hirthwight in Christ and His Characteristics. a birthright in Christ and His Church, not a pirturight in Christ and his Church, not even knowing that their baptized children are in its membership. They fail entirely to look on or train them as already in the covenants of God. They hope that by and by, in youth or early life, they will be convicted of sin and converted, exactly as they hope for the same thing for the households

of things out of Christ.

This state of things arises doubtless from the just recoil of the Protestant work from the theories of baptismal regeneration, and from our modern exaggerated views of absolute personal independency. But, whatever be its occasion, it is intelerable. Let us abandon all our standards in this thing and adopt that of the Baptists, or else re-

form our practice.

From the prevailing Evangelical view of a birthright grace it follows that no Christian parent has any right to withhold his infant child from baptism. The case is analogous to that of the adult believer in analogous to that of the adult believer in regard to the Sacrament of the Lord's Supper. It is not a privilege only, but an obligation. Every parent neglecting for his child that seal of the birthright in Christ is guilty, so far as in him lies, of casting his own child out from the body of Christ, in which he was born. The child was by birth with them in the commonwealth of Christ: with them in the commonwealth of Christ; but they refuse to recognize him or to permit others to recognize him as such. Few parents rightly instructed would perpetrate

such a wrong.

It follows, also, that every pedo-Baptist church ought publicly and scrupulously to recognize these its child members. In all public enumerations of the members of a church the numbers of these baptized chilchurch the numbers of these baptized children should be given, as well as of communicants. Registers of such members should be accurately kept. Children coming with their parents from other churches should at once be put on the rolls of the church to which they come, and ought to be received in letters of dismission from be recognized in letters of dismission from the churches. The rolls of these members should no carefully corrected, as individuals are admitted to the sacrament of the Lord's Supper, removed by death, or received to other churches. Yet by what church is this distinct recognition made?

It follows, also, that the church should adjust its arrangements of public instruc-tion and worship to their needs, and that regular services on the Sabbath, more or less frequent and with the participation of the church and congregation, should be primarily adapted to their upbuilding. It is most clearly incumbent on the church to instruct them explictly and continually, from their earliest intelligence, as to the fact of their membership in the Church of Christ, and as to all the duties, privileges, and benefits of that relation. The Sabhath school should be primarily the effort of the church to give these, its members, the knowledge they have the right to de mand at its hands, and to quicken them in the life in Christ—a training for its cate-

chumens.

It follows, also, certainly, that the parent should ceaselessly cadeavour to make his child feel himself part of the body of Christ. Not possibly in the future, but ac tually now. Born Christ's, scaled Christ's, only to fail of standing in Christ by distinct personal ayostasy from him! To fail in that is to neglect a primary parental. in that is to neglect a primary parental duty. This is essential to training and nur ture "in the Lord." Yet many children come to maturity not knowing whether

come to maturity not knowing whether they have been baptized, so absolute has been the parental neglect.

It follows, also, that, until the contrary be proved, of any baptized child of godly parents it is to be presented of the says. of God Re experience of the savi generation is impossible in the unconscious generation is impossible in the unconscious soul of the infant as in the undurated soul of the adult. We cught to expect the Spirit to work this supreme and necessary work upon the souls of the children of his people from the very birth. We do suppose him to effect it in all infants who die. Why not if they are to live? There have here not if they are to live? There have been many and there are in increasing numb rs those who have evidently loved the Lord Jesus from their first knowledge of him, who from childhood have loved holiness and hated sin. During all those early periods of very sweet, but, as is thought, uncortain evidences of a christian faith we ought to assume that the real spiritual life is begun, that the regenerating work of the Holy Ghost is affected, and that it re mains for us to cherish and develop these beginnings into fulness of Christian man The system of suspicion and rejec hood. The system of suspicion and rejection by Christ's people, tried on alm ist any adult convert, would drive him into such doubt and inding and suppression as yould kill all development and quench the life at its beginning. How surely fatal such nurture upon the confiding, susceptible child at the hand of its mother.

The covenants of God are real. The children of his people are born in grace. He permits to them the sacramental seal of it and sets them in his own visible Church. Till the opposits be clearly shown, believe them of his invisible Church, in the true experience of his saving love, train and admonish them as in the Lord. Let them montained as in the Lord. Let then see that you expect them to grow up in him, and not in sin; to abide in him and not to go out from him, with only a grim and fou off home of returns.

and far off hope of return.

If it be said that many of these child members of the church prove to be unregenerate, there is a three-fold answer.

1. Many parents of these baptized children are themselves not Christians, and so the children were not born in the covenant, and the baptism was an idle form That merely apparent covenant ought to have carried no grace. This case need not be held rare.

2. The parent may have had little or no 2. The parent may have not fittle or no sense of what the covenant meant—made light of it in his own thought, neglected all the conditions of it, and so made it void. A covenant shall carry only what the parties to it intend. There can be received under it only according to the faith there ed under it only according to the faith there

was in it. 8. The parent may be living so unworthily, conscious of such breach of covenant vows in all directions, that he ought to be astonished if any virtue were left in them for himself or his children. In grievous reason to doubt any saving grace in himself, how ought he to expect saving grace in his covenant for his house. These reasons are sufficient to account for those obvious fellows without in a country of the control of the cont failures, without in anywise discrediting the validity of the covenant where it was real, and its conditions in some sense observed.

end its conditions in some sense observed.

True believers living consciously in Christ and helding their children in the covenant of grace, ought confidently to believe the work of redemption begun in them by the Divine Spirit at period anterior to moral responsibility or any remembered consciousness, and so ought joyfully to expect them to grow up in him. In the better and helier future of the Church these conscious exporiences of regeneration and conscious exporiences of regeneration and conscious experiences of regeneration and conversion may be expected to become more and more rare, until they remain exclusively the experience of ingrafting for those born outside that great and holy commonweaith, the Church of Christ.

We need to believe more practically and to teach more confidently our faith of the effectiveness of the covenants of God's grace for ourselves and our children after us.—Rev. A. S. Fiske, in N. Y. Independent.

The Roots of Sin.

Genuine humility does not often talk Genuine numity does not often talk about sins. But it shows it sense of sin by tenderness toward other sinners. Humility and true penitence alone are able really to forgive. That is why we can only be forgiven when we can forgive others. A sincere man finds in his own heart the germs of all the cylls which break out around him into vice and crime.

He knows that the outbreak of sin into crime is not the worst of it. This disease is often worse before it comes out than after. The sight of one's own inward sin, incarnate ontwardly in crime, often appals the soul and leads it to real penitence. The men in jails and State-prisons are not the worst men in the world. These who *ought* to be there, but have cunning enough to keep out, are often worse men.

Every one ought to know his own sinful tendencies, his besetting sins, his peculiar temptations. It is a great mistake to fancy ourselves strong when we are weak. Better to see our weakness, and so be prepared to resist temptation. But, on the other hand, exaggeration is of no use. God does not ask us to protend to be worse than does not ask us to protond to be worse than we are, in order to please him. The Apostle says, "Do not think of yourselves more highly than you ought to think." Think the truth whatever it is. Job was requested by his friends to say that he was a great sunner, in order to pacify God's auger. But Job said, "No! I'm not a great sunner. I'm a pretty good man. I have tried to do right always. I have been eves to the blind and feet to the lame. If eyes to the blind and feet to the lame. If a poor man got into difficulty, I tried to help him. I was rich, but that is no sin. I used my riches for good purposes. I enjoyed it myself, and I tried to make others enjoy it. If I saw some scoundrel oppressing some helpless man or women, I came to the rescue. What is the use of saying I am a great sunner, when I do not see it? Does God wish me to tell a lie, in order to please him? I think not. I think he likes the truth." So Job told no lie, put on no long face, and God was pleased with that, and said he liked him better than head the advisors who preced him to the A. did his advisors, who urged him to tell

talschoods to pacify the Almighty.

"If we say we have no sin, we deceive ourselves. We may not have commutted any outward crime, any sin of open flagrant sort; but if we are honest with ourselves, we can generally find the roots of most such sin within us. If we have not committed them, it is because God has surrounded us with restraints, shielded us from temptation, made our lives serone and sate, ted us with wise counsels from childhood up, educated us to self-direction we have never mordered a man But it we have hated a man, and him out of our way, there was a little seed which, under suitable chimatic influences, might have grown into murder. We have never stolen money, nor forged, and we perhaps have never had any temptation to do so. But if we have coveted what belonged to another, if we have quietly appropriated another's thought without acknowledgment, there was the seed of theft, which, if we had been born in a cellar and bred in the street, might easily have carried us to the State-prison. What right have I, what right have you, to look down with scorn on those who have fallen because their teet were placed on slippery ice, while ours were put on solid rock? Pity them, forgive them, help them, do not judge them, unless we wished to be judged ourselves by the same hard, unforgiving law .- Rev. J. F. Clarke.

THEY also serve who only stand and

No men are so off in the wrong as those who pretend to be always in the right.

"By Grace are ye Saved."

Morality is not grace, because it doth not change nature; if it did, many of the heathen were as near to God as the best of Christians. Whatever may be done by the strength of nature can not alter it, for no nature can about the life. Paison may be attength of nature can not know his ho nature can change itself. Poison may be great within the skin, like a viper's. Be we never so speckled with a reform-ation, freedom from gross sine argues not a friendship for God. None were ever so great enemies to Christ as the Pharisees, to whom Christ gave no better a title than the devil's children, and charges them both with hatred to Himself and Father.—Charnook.

Mothers.

Some years ago, a class of young men in some years ago, a ciars of young men in a theological seminary spent several nights in "experience meetings." Each one related so much of his past history as he chose, sta-ting the character and influence of his parents, pastor, the church, the time and man-ner of his conversion. The singular fact ner of his conversion. The singular fact was found out, that with one exception all these young men had pious mothers, whose these young men had pious mothers, whose influence was perceptible in the conversion and subsequent course of life in their children. And recently a certain very able educational secretary related to a large body of ministers many facts which show that pious mothers are a chief instrumentality in replenishing the ranks of the ministry. One minister told him how he had resolved to be a lawyer, and though his mother had never talked much in opposition to his plan, yet he knew her wishes. "He could not we jute the law over his mother's prayers." go into the law over his mother's prayers."
Courage, then, mothers! Be certain that
your labor will not be in vain in the Lord.

The Saviour's Transfiguration.

According to the royal law of which we According to the royal law of which we have spoken, Jesus should have risch by transformation from earthly existence to his heavenly condition. The transfiguration was the first step along the glorious path. That light which, ankindled from above, shoue from within through his body, and aron and the garmants which was and even made his garments glisten, was the beginning of his glorification. The two envoys from the upper world who stood before him were the messengers who came to meet him, and introduce him into the heavenly tabernacles. The cloud—the meet him, and introduce him had the heavenly tabernacles. The cloud—the mysterious symbol of the presence of the Father—was the chariot in which the Holy and Just One was to rise to glory. But what happened? The light vanished, the heavenly messenger disappeared, the cloud withdrow, Josus remained. He was with his own, the same as before, and soon, as if nothing happened, he decended from the mountain along with his disciples who had mountain along with his disciples who had witnessed the scene. How shall we explain a result so contrary to what seemed about to happen? One word in the narrative supplies the answer, "They spake of his decease which he should accomplish at Jerusalem." Two opposite methods of quitting this earthly life presented them-Jesus might have accepted his triumphal departure, and God was bound (decast) to offer it to him, for it was the reward due to his holiness. But had Jesus entered heaven

in this manner he must have entered it alone.—Etudes Bibliques, by F. Godet. M. Guizot's Confession of Faith.

The first page of Guizet's will contains the following remarkable declaration: "I die in the besom of the Reformed Christian Church of France, in which I was born, and in which I congratulate myself on having been born. In remaining always connected with her I exercised the liberty of conscience which she allows her mem-bers in their relations with God, and which she herself invoked in establishing herself. I examined, I doubted, I believed that the strength of the human mind was sufficient to solve the problems presented by the universe and man, and that the strength of the human will was sufficient to regulate man's life according to its law and its moral ond. After having long lived, acted and reflected, I remained and still remain convinced that the universe and man are neither of them sufficient to explain and regulate themselves naturally by the mero force of fixed laws which preside over them and of the human wills which are brought nto play. It is my profound belief that Fol, who created the universe and man, governs and preserves or modifies them, whether by those general laws which we call natural laws, whother by special acts which we call supernatural emanating, like the general laws, from his perfect and free wisdem and from his infinite power, which he has enabled us to recognize in their effect, and forbids us from being acquainted with in their essence and design. thus returned to the convictions in which I was cradled, always firmly attached to the person and liberty which I have received from God, and which are my honor as well as my right on the earth, but again feeling myself a child in God's hands and sincerely resigned to so large a share of ignorance and weakness. I believe in God and adore Him, without attempting to comprehend Him. I see Him present and acting not only in the innernost life of men's souls, but in the history of human societies, especially in the Old and New Testaments—monuments of the divine revealing and action by the mediation and seconds of our action by the mediation and sacrifice of our Lord Jesus Christ, for the salvation of the human race. I bow before the mysteries of the Bible and the Gospel, and I hold aloof from scientific discussion and solutions by which men have attempted to ex-plain them. I trust that God permits me to call myself a Christian, and I am con-vinced that in the light which I am about to enter we shall fully discorn the purely hum Torigin and vanity of most of our dissensions hero below on divine things."

GET to the root of things. The gold mines of Scripture are not in the top oil, you must open a shaft; the precious diamonds of experience are not picked up in the readway; their secret places are far down. Get down into the vitality, the solidity, the ver-noity, the divinity of the Word of God, and seek to possess with it all the inward work of the blessed spirit.—Spurgeon.

Damaged Men.

You can see thom any day in the streets You can see them any day in the streets of any town, men who look damaged. Men, too, of good original material, who started out in life with generous sentiments and some generous separations. Once it was said they were bright, promising lads; once they looked happily into the faces of mothers, whose daily breath was a prayer for their purity and peace. Ah, God! what if some of them have vowed their souls away to confiding wives who silently wonder what can be the meaning of this change—the cold, slowly oreoping shadow—that is the cold, slowly creeping shadow—that is coming over the home and heart! What if some of them shrink from the touch of nothing for them but rebuke!

Going to the bad! The spell of ovil com-

panionship; the willingness to hold and use money not honestly gained; the stealthy, seductive, plausable advance of the appe fascinations of the gaming table; the gradual loss of interest in business and in things which build a man up; the rapid weakening of all noble purposes; the decay of manliness; the recklessuess and blasphemy against fate; the sullen despair of ever breaking the chains of evil habit. What victories or shame and contempt, what harvests of hell, have grown such seeds as these.

seeds as these.

Sneer, if you will, like a fool, at the suggestions of reform, morals, religions.

Every man knows in his better moods—and every man has better moods—that all there is of true life is personal virtue and

rectitude of character.
Going to the bad! But there is hope Earth and heaven are full of hands ever reaching to help the lost man back to the better way. All the good there is in the universe is in full sympathy with that little goodness which inwardly reproves and protests.--Charles G. Ames.

Flight to City of Refuge.

Among the many merciful provisions of the laws given by God through Moses to the Israelites, one of the most interesting is that of "cities of refuge." According to the custom of the East—a custom still observed—the nearest of kin to me slain, even by accident, might slay the murderer To remedy this custom, six cities of refuge were set apart. If one had unintentionally killed his neighbor, he could flee into either of these cities and be safe from the avenger of blood. The cities chosen were three on each side of the Jordan, and so situated that some one of them would to accessible in a short time from any part of the land. The roads leading to these uties were to be kept in good repair, and pillars were erected to guide [the fugitive in his flight. Everything was so arranged as to facilitate his morns of safety. Yet, that these refuges might not become a cover for crime, if the manslayer was proved to be a guilty murderer, he was given to the avenger of blood to be put to death. The institution of these refuges may

well illustrate the eager haste with which the condemned sinner should fly for mercy to Christ, his only hope. Yet the city of refuge can not be considered a perfect type of the refuge of sinners flying from the demands of a holy law. In the city of refuge he only was safe who was innocent. Christ is a safe hiding place for the guiltiest soul. Reader, have you found your true refuge in Him. - Exchange,

Taking the Pitch.

A question book or lesson paper bears much the same relation to the class recita tions as a tuning fork bears to the singing of a piece of church music. It is as useful as giving the pitch in advance, and enabling one to start right. It is out of place after the exercises are opened. The Sunday-school teacher who holds the question book or lesson paper in hand through the recitation, and asks each question directly as given there, is about as skilled and graceful in his place as a choir leader would be who kept his tuning fork always in hand, and took the pitch from it anow at the commincement of every strain. Accuracy might, undeniably, be thus secured, but there would be little of freedom of action, or of enjoyment of the exercise on the part of those led in this way in either case.

Rules for Teaching.

The following suggestions in teaching were developed at the late Sabbath-school convention in Pennsylvania; and noted by the conductor of the "Teachers' Section," the Rev. J. H. Vincent, D.D. The " may prove helpful to teachers anywhere.

Teach by example.

1. Teach by example.
2. Teach with a prayerful heart. 8. Speak to each scholar, shake hands with and pray for each one.

4. Teach by prayer.
5. Draw maps on a blackboard or slate to fix the where of the lesson.
6. Read the lesson elliptically.

7. Study the art of questioning. Think what you want to teach from the lesson, and then frame questions to draw it out. 8. Test your questions upon your children at home. If you have no children of

your own, borrow your neighbour's for the 9. Teach after previous study of the les-son, beginning the study on the first day of

the week. 10. Visit absent scholars, tell them where the next lesson is, supply them with Lesson Papers, help them to study.

11. Gain an intense interest in the lesson

yourself as a teacher. Be intensely in car-

12. Excite this interest:

a. By searching the Scriptures.
b. By prayer.
c. By meditation.

18. Give the class something to do for next Sabbath—a question—a fact to look up-an event to describe.

14. Be full of love for your pupils, and for the Lord who redeemed them. 15. Impressupen scholars the importance

of praying for their teacher.

16. Study your pupils—adapt your teaching to their wants. 17. Use your will-determine to teach

them.
17. Emphasizo rule first—reacu by ax-Angle, —S. S. World.

Anudom Bondings.

The redeeming power of the blood of Christic greater than the condemning power of sin. This excellency it hath from the of sin. This excellency it hath from the dignity of his person (for it is the blood of God, Acts xx. 28), which makes his obedience and sufferings give more giory to God than our suffering in hell would have done. -Mather.

Ir is impossible to estimate the blessed effect produced upon a nations needth and happiness, when, on the return of each Sunday, millions are thus set free from toil; when the ledger is closed on the desk; when the hammer rests upon the anvil, and the wheel of the factory is silent; when the mine sends forth its crowds into the light and glory of the new-born day; and when men can rest their wearied frames, or tread the green earth or heary mountain and breathe the fresh air, and look calmly upon the blue sky overhead, or listen to the sound. ing stream or beating sea-ways, and when the very dumb cattle partake of the univerand blessings.

Common-sense is an element in which many persons are sadly wanting. Common-sense implies sound perception, correct reason, mental capacity, and good understanding. It is not to be acquired entirely by education; it is a sort of instinct. It may be polished and made more acute by experience. There is a great deal of sound philosophy in a little common-sense sometimes and the exercise of it was cartein. times, and the exercise of it upon certain occasions would save many men from much subsequent humiliation.

How dangerous to defer those momentons reformations which the conscience is solemnly preaching to the heart! If they are neglected, the difficulty and indisposition are increasing every month. The mind is receding, degree after degree, from the warm and hopeful zone, till at last it will enter the arctic circle, and become fixed in relentlessness and eternal ice.

This blessed work of inward sanctification is Thine. Alas! I feel my constant proneness to wander from Thee, and to seek my happiness in the perishable. My best resolutions, how frail l-my warmest affections, how languid and lukewarm l-my holiest moments, how distracted with vain thoughts and worldly cares I—my whole life, how stained with sin! But do Thou strengthen me with all might, by Thy smin the inner man. My daily cry would be,
"More grace! more grace!" There is no sufficiency in myself; but hast Thou not promised to make Thy grace sufficient? May I make it my grand ambition to be making, day by day, my Zion-ward progress—my growing conformity to the hely sharacter of a hely God!"—Dr. M'Duff.

This is the full and solemn truth, that Jesus Christ is not merely the Teacher, but the substance of Christian y; not merely the author of the faith Christians profess, but its central object. For Christians the popular phrase "the religion of Christ" does not mean, as Lessing suggested, only or chiefly the picty which in the days of His flesh, He exhibited towards the Father. It means the prety, the submission of thought and heart, the sense of obligation, the voluntary enthusiastic service of which He, to-gether and equally with the Father, is the rightful and everlasting object; which, when He was on earth, He claimed as His due; and which has been rendered to Him now for more than eighteen hundred years by the best and noblest of the human race. -Liddon.

" For the thing which I greatly feared is come upon mo, and that which I was afraid of 18 come unto me." Was it lawful in Job to be thus fearful? An Apostle bids us be careful for nothing. There are several sorts of fear. Jobs was a fear of causion, not of torment and vexation—a fear opposed to security and presumption, not to joy and consolation. Job's fear was grounded on the uncertainty of worldly comforts. He know that wealth was but brittle ware, and might quickly receive a crack. This fear we ought to carry about with us, in regard to a spiritual state; though grace be ever-lasting ware, and though we are high-built, we must not be high-minded. Job's was a fear that made him diligent to prepare for an evil day, not a fear that did eat out all the comfort of a good day; a fear opposed to hardness of heart, but not opposed to courage and strength of heart. Such a fear ng this is a holy fear, a good our best estate, which will not trouble, but regulate our lives .- Caryl.

DEATH closes all trials of the believer; but until death he is to have his armour on. There may be some reality of true Uhristian patience, and yet it may be very weak. We must learn to bear up bravely, and with the putting forth of a complete manful energy. Small encounters are useful in the raw recruit; they exercise him in the virtues which cruit; they exercise him in the virtues which a process of time make him a soldier. He that bearded the lion and bear afterwards accepted the challenge of Golath, though still a ruddy youth. Could we look on daily troubles as xercises set us by the Master, to fit us for the higher efforts of patience, we should be saved much reciping and many we should be saved much repining and many groans. The great duty is always the duty of the day, of the hour, of this moment. If our equanimity is destroyed by the triles o. a life generally prosperous—vlat may we expect of ourselves, in the water-floods of tribulation which was real in 2. Let of tribulation which may yet roll in? Let us learn to bear with a hard hand on the helm, before the tempest arises.—Alexander.

In vain do we sook to awaken in our churches zeal for missions as a separate thing To be genuine, it must flow from love to Christ. It is when a sense of personal communion with the Son of God is highest that we shall be most fit for mishighest that we shall be most fit for misnighest that we shall be most fit for missionary work, either to go ourselves or to stir un others. If we allow it to become a business of dollars and conts, we shall see no results. "Find preachers of D. Brainord's spirit," said John Wesley, "and Loud's spirit," said John Wesley, "and Loud's spirit," said John Wesley, "and Loud's withing can stand before them; but without this wint can gold or silver do?" Let gushing affection to the Lord Jesus Christ become the ruling passion, and it communicome the ruling passion, and it communi-cates the thrill of evangelical zeal to every member of the electric shain.—Dr. Alex-

Our Young Kolks.

The Bible.

Study it carefully, Study it currently.
Think of it prayerfully.
Deep in thy heart let its pure procepts dwell;
Blight not its history, Ponder its mystery, None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found it this volume of heavenly lore;
With faith that's unfailing. And love all prevailing, Trustin its promise of life evermore

Social Birds.

It is wonderful how the birds love the companionship of men. Even the Indian recognizes this liking, and puts up his gourd shell for the purple martin; the colored man of the South in like manner sets up a calabash; while in our villages are seen martin houses, often evincing taste in their construction. But the American swallows formerly kept aloof from men, and in the far west the martin still, as of old, builds in hollow trees. Some of our migrabuilds in hollow trees. Some of our ingratory birds are seen with us in the winter. This is explained, I think, by the agricultural habits of men. Wherever agriculture flourishes, so will insects, and the fields of flourishes, so will insects, and the fields of the husbaudman are thus attractive to the birds who come thither with their sweet voices and good deeds. Now this fact does, I think, in time greatly modify the migra-tion impulse. The blue-bird is a frequent visitor of our gardens in winter, though not is large numbers. He now finds his food in large nmbers. He now finds his food in the larve of those insects which are the pests of the farm; and it is pleasant to watch him peeping around pailings and under ledges and rails for his focd.

Look on the Right Side:

Boys are much offended sometimes, and at small matters too; ours was lately. His new coat did not suit him, and he was much displeased. He was unkind to his sister who bought it, and sullen towards his mother who was cutting it out. I must tell the whole truth he was very angry; he said if mamma made the coat he would never wear it, he walked around in a very important way, saying words which did not become so gentle and good aboy. Then ly-ing down by the stove, he had a good loud boy-cry.

Mother paid little attention to the out-burst of passion that had frightened the whole household, but quietly worked away whole household, but quietly worked away at the new coat, which was very prettygood enough for better boys. Soon the little fellow got up, and hearing the ducks and hens cackle, went out among them. But, children, it is good for a fit of anger to go out among the birds. After a while the little boy came back, looking brighter, and holding some eggs in his hands. He walked softly round to the table where mother and sister were busy cutting and basting the new coat, took up a piece of the cloth, held it up to the light, for he was really near-sighted), squinted over it a moment, then said very pleasantly:

"Oh, I know how it is, I did not look on

"Oh, I know how it is, I did not look on the right side. It is splendid after all."

Then trying it on he danced around in great glee. That night he confessed to mamma and apologized to sister for his bad conduct.

"You see," he said, "I was looking at the wrong side all the time."

Mother advised him to always have his heart right, and things would look better. Next day he spoke out quickly, "Sister, you have not done as you agreed."

"Look on the right side," replied his sister; and looking, he found she had done the very thing she had promised.—S. S. Advocate.

A Mouse Story.

One time Bub was moving a pile of old rails, and under the last one, among the soft, dry grass, there was a cosy little bed, and in it a mother-mouse and six pink babies. They were nestling close around ting their little What were her warm furry body and eating their nerice weo dinner of warm milk. What were they to do? The whole roof was torn off from their house and they were with the from their house and they were with the hot summer sun twinkling in their tender eyes, and beaming right down upon them? They were so young and helpless that not one of them could walk two steps. Bub hurried to place the rail again and leave them as comfortable as he had found them. But the mether were not knowing But the mother-mouse not knowing whether he was a friend or foe, in a fine squeaking voice that could hardly be understood by big gross ears, seemed to say:
"Oh, my beautiful darlings! I will not leave you nor forsake you! let us flee for our lives! Take hold of your mother, dears, and she will save you!"

The six little baby mice understood well enough what she said, and they hurried and opened their mouths and took hold just as if they were nursing, and then the wise mother-morse started on a soft run in the direction of a pile of stumps that lay near the fence. Bub stood and watched her, and he said it touched his heart in the tenderest place, to see, in the lowest of God's creatures, the devotion and beauty and strength of a mother's love.

While she was running as fast as she could with her precious burden dangling about her feet and legs, one of the little ones loosened its hold and fell off. Only for an instant did the mother pause and look at it, as much as to say: "How unfortunate! it, as much as to say: "How unfortunate! the other. Can we not all agree to tell the I can hardly manage so many babies! but time so? If short and long, little and big, you, poor Plushy, must not be left behind; high and low, would only tell their tale, you, the weakest and dearest, and sweetest each having a separate one to tell, as if it baby of all;" and saying this, she turned and took it un tenderly in her mouth, and and took it up tenderly in her mouth, and with her head up a good deal higher, she trotted on her way and reached the pile of stumps in safety.

My father says he has often seen mothermice running with their babies clinging to them in this same way, but he never know before of a baby mouse carried in the mother's mouth, even in extreme danger.—
R. R. in the Advance. Obodience.

Little boys and girls, unless you have the mind of Christ you cannot be obedient. This you say is strange. I certainly can be if I want to. Can you? God says, "your heart is deceifful above all things and desperately wicked," With such a heart can you be obedient? No, you must have a new heart. This Christ gives to all who believe in Him, With the heart that He gives, you have Him; and if you think of Him, if you are occupied with Him, you can have no mind of your own, but the mind of Christ; no will of your own, but like that blessed Jean "t will be said," He pleased not Himself pleased not Himself

pleased not Himself
A great many boys and girls have wills of their own. They like to do as they please. They are not obedient. They promise to do better next time, but their own sinful hearts desire to do their own will. As long as you let them do as they please they are happy, but let papa and mamma speak to them to try to have them do their will, and how soon trouble comes. They have a will of their own; they have a mind, but it is not the mind of Christ. With brothers and sisters they must have their own will; with playmates, no will but their own. They must have a great deal their own. They must have a great deal of mi d, but not the mind of Christ. I was or mired, but not the mind of Christ. I was talking with a friend, the other day, when a young girl came up and spoke to her. As she turned away my friend said to me: She has but little mind, but she knows the dear Jesus, always talking of Him. She does a great deal for Him. Oh, I thought, here is no wind but a beaut full of Christ. here is no mind, but a heart full of Christ. O that we each had less mind of our own, and more mind of Christ occupied not with ourselves but with Christ!

Typographical Blunders.

Early in the history of printing, the "Company of Stationers," having the royal license for printing the Bible in England, put forth an edition omitting the word not in the Seventh Commandment! When Prof. Bush was proof-reader of the Amerirrot. Bush was proof-reader of the American Bible Society he let an edition go to press with the expression, "The desolate hath many more childdren than she which hath a hundred," instead of "hath a husband." Editions of the Bible have become famous and exceedingly valuable on account of particular blunders, examples too familiar to require mention. Public speakers are often mortified by the blunders of reporters and printers. Dr. Bethune said "While men slept the devil sowed said "While men slept the devil sowed tares;" and the Christian Intelligencer reported him as having said sawed trees. Dr. Gildersleeve wrote of the buriat of a beloved youth, "Disconsolate friends sleed rivited to the spot;" but his own printers, by taking one letter out of one word and withing it into appeller, made him save putting it into another, made him say, "Disconsolate fiends stood rivited to the sport." A writer attempted to say, "Amerisport." A writer attempted to say, "American preachers pay much attention to manuer, and British preachers pay very little" but the types made him say, "British preachers pray very little." And good William Jay, of Bath, preached a sermon from the words, "All that a man hath win he give for his life." It was printed, and when the proof sheet came to him for revising he found it reading, "All that a man hath will he give for his wife." Instead of correcting the error in the usual way, he wrote on the margin, "That depends on circumstances." cumstances.'

Lord Brougham, in a public oration, spoke of "the masses," and the types got crowded up so that it read "them

"Prof. Phelps in his "Still Hour," wrote of "dead calm at sea;" but the printer made it "a dead clam."

Chimneys.

In 1200 chimneys were scarcely knewn in England; one only was allowed in a religious house, one in a manor ditte, one in the great hall of a castle, or lord's house; but in other houses they had nothing but what was called "Rero Desse," where their food was dressed, and where they dined, the smoke finding its way out as best it could. smoke finding its way out as best it could. In King Henry VIII.'s time, the University of Oxford had no fire allowed; for it is men-tioned that after the stewards had supped, which took place at eight o'clook, they went again to their studies till nine, and then, in the winter, they were obliged to take a good run for half an hour to get heat in heir feet before they went to bed.—Ludies' Repository.

Travelling on the Farm.

"Did any of your readers," soys a correspondent of the American Rural Home, ever think of the amount of travel it takes, ever think of the amount of travel it takes to reise a crop of corn? I never saw an illustration in print, and I thought I would give you are a large of the corn. give you one. I have a twenty-acre field, give you one. I have a twenty-acre held, forty by eighty rods. To break this up would take one hundred and sixty-six miles. Harrowing it, about forty miles. Furrowing out, ninety miles. Planting, forty-five miles of miles of miles of the sixty-acres of the sixty-five miles. miles, if with planter; and if then chopped and then covered, ninety miles. And for each plowing of two furrows in a row, ninety miles, or five plowings, four hundred and fifty miles. Thus you will see it takes about eight or nine hundred miles of travel to raise twenty acres of corn, not counting going to or returning from the field. Besides there is some replanting, thinning, rolling,

The Arithmetic of Duty.

It is the short finger that tells the hours the long one only tells the minutes, and yet neither of them could tell the time without could only tale to be told, and yet as it it could only be told by everybody else telling theirs, we should get along far better than we do. Our is but the sum of your, and the sum can never be reckened if the figures are not all down and down against

the sum can never be reckened if the figures are not all down, and down correctly.

Eow very easy it is to say "A million," but—to count it! And so it is with no tew sayings and doings. We had far betater say only ten, and count twenty; than say a thousand, and count only ten.

Interior of a Russian Dwelling.

There is something very poculiar in the appearance of a Russian auto-room. Pelisses hanging from the rack, with thair limp sleeves and straight, heavy folds, nmp sieeves and straignt, heavy folds, vaguely suggest the human fgure; the overshoes placed beneath simulate feet; the general cleek of all these furry objects, seen by the uncertain light of a small lamp susponded from the ceiling, is fantastic in the extreme. Achieve you Armin would the extreme. Achim von Arnim would discorn with his imaginative eye the outside garments of M. Peau d'Ours, paying a visit within; Hoffman would escense grotesque phantoms of archivista or of aulic councilors behind their mysterious folds. I who am but a Frenchman, reduced to Perrault's tales, only see therein the seven wives of Bluebeard in the black closet! Hanging in this way near the stove, these fur garments become impregnated with keat, which they retain for an hour or two public cutside air. The servants have a in the outside air. The servants have a marvellous instinct for identifying them; even when the number of guests is so great that the ante-room looks like Michel's or Zimmerman's shop, they never mistake, and lay upon the shoulders of each man the garment which belongs to him.

comfortable suite of rooms at St. A comfortable suite of rooms at St. Petersburg gathers all the luxuries of English and French civilization; at the first glance you would think yourself in the West-end, or the Faubourg St. Honore; soon, however, the local character betrays itself by a multitude of curious details. First of all, the Byzantine Madonna and Child—the brown face and hands showing through aperatures cut in the vencering of silver or silver-gilt, which represent drapery—plitters in the light of an ever-burning glitters in the light of an ever-burning lamp, and notifies you that you are neither in Paris nor London, but in orthodox Russia—in Holy Russia | Occasionally, ni mage of Christ takes the place of the Virgin, and frequently a saint is to be seen—the patron saint of the master or the mistress of the louise—covered with plates of gold or silver, like a tortoise in its shell, and having a golden halo about the head.

The rooms are larger and higher than in The rooms are larger and higher than in Paris. Our architects—so ingenious in modeling cells for the human bee—would cut a whole suite, and frequently a second story, our of fone St. Petersburg drawing-room. As all the rooms are hermetically sealed against the out-door air, and even the common halls and stairways are heated, the temperature nover is like below 66° or 68°, so that ladies can be clad in 669 or 689, so that ladies can be clad in muslins and have their arms and shoulders bare. The great copper mouths of the baro. In great copyrights of the coloriferes emit heat without cessation, by night as well as by day, and their hotair pipes, and also hugo percelian stoves, white or painted in colors, and reaching to the coiling, diffuse a steady, even warmth in places where openings cannot conveniontly be made for the caloriferes themselves. Open fireplaces are rare; when they do exist they are used only in spring and autumn. In the winter they would carry off heat and actually reduce the temperature of the room. They are closed and filled with flowers—flowers which are a truly Russian beyond. The houses over a truly Russian ir xury! The houses over-flow with them; flowers receive you at the door and go with you up the stairway; Irish ivies festoon the balusters, jardinieres adorn the landings on every floor. In the embrasure of the windows bananas spread out their broad, silken leaves; tali pot palms, magnolias, camelias growing like trees, mingle their blossoms with the gilded volutes of the cornices; archids hover like butterflies around lamp-shades of cryatal, porcelian and curiously wrought terra-cotta. From horn shaped vases of Japan-ass parcelian or of Bohomian class placed ese percelian or of Bohomian glass, placed in the centre of a table or at the corner of a side board, spring sheaves of superb exotics; and all this floral splendor thrives as in a hot-house. In truth, every Russian apartment is a hot-house; in the street you are at the pole; within door; you might believe yourself in the tropics.

In regard to furniture, it is much like our own, only larger, more ample, as bessems the size of the room; but one thing comsletely Russian is this little boudoir of delicate and costly wood, carved in open work like the sticks of a fau, which occupies a corner of the drawing-room, fostooued with the rarest elimbing plante a kind of con-fessional for confidential talk—furnished with divans where the mistress of the house, isolating herselt from the crowd of house, isolating herself from the crowd of visitors while yet remaining among them, may receive three or four guests of special distinction. Sometimes it is of tinted glass covered with engravings etched by fluoric acid, and mounted in panels of guilded copper. Nor is it rare to see, standing among the sofas, the bergeres, the dos-a-dos, a huge white bear, suitably stuffed and are a hugo white bear, suitably stuffed and arranged, offering to visitors a commodious seat; and sometimes little black cubs serving as footstools or ottomans. And so we are recalled, amid all the elegance of modern life, to the recbergs of the Northern Ocean, to the vast stoppes covered with snow and to the deep pine forests, the true Russia, which, at St. Petersburg, one is so tempted to forget!

The sleeping rooms do not present, in general, the luxary and elegance which characterize them in France. Behind a folding screen, or in one of those carved boundoirs of which I spoke just now, a little, low bed is Inddon, a camp-bed or a divan it might be called, the Russiums are of Oriental origin, and, even in the higher classes, care little for luxuriously appointed bedrooms; they sleep wherever they happen to be, a little everywhere, like the Turk, often wrapped in a polisse on one of their large green leather sofas. The idea of making a sort of sanctuary of one's bedroom never occurs to them; their ancient custom of the tent seem to have followed them into the very heart of civilized life, all whose corruptions and all whose ele-gances, however, they understand.

Rich hangings adorn the walls; and if the master of the house prides himself on being an amateur, without fail, from the red India damask, from the brocstell with its dull gold embroidery, stands out conspicious, lighted by powerful reflectors and spicious, lighted by powerful relationships as the most expensive of finance, a Horaco Vernet, a Gudin, a Calame, a Koekock, scinetimes a Leys, a Madou, a Tenkate; or, if he will prove his patriotism, , Brulov or an Aivasovsky; these are

the painters most in fashion; our modern school does not seem to reach them as yet. I have, however, met two or three Messon ters and as many Troyous. The style of our painters does not appear sufficiently finished to the Russians.

The interior which I have been describ The interior which I have been describing is not that of a palace, but of a housenot bourgeous, that word has hardly a symeaning in Russia—but of a house corme it faut. St. Petersburg is crowded with the elegant residences of men of rank and with palaces, of which I hope later to give the reader some description.—Theorphile Gantier. phile Gantier.

Christian Zoophytes.

In his stirring attle work on Life in Earnest, James Hamilton compares a certain class of people to the sea-anemone, whose monotonous life consists largely in twirling monotonous life consists largely in twiring its feelers, floating in the tide, or folding itself on its foot-stalk, when the tide recedes, awaiting that tide's return. This author sees a striking resemblance between this zoophyte and the man whose days this zoophyte and the man whose days float over one another, leaving him to vegetate on the same spot, with no high aims, no attempts at a forward movement. Unhappily, the comparison is happy. Mon, content to fasten themselves to the reck of inequivity cample diving now and then for content to fosten themselves to the reck of inactivity, amply diving, now and then, for periwinkles, are found in almost every Christian church. Too sluggish to move themselves when the tide of religious excitement goes down, they sink too, fold their arms, double themselve up, and become spiritually as numb as a mud-turtle struck in the tenderest part by a geometric. It in the tenderest part by a gymnetus. It matters not how high the tide is, or how near the feelers of the Christian zoophyte are to the altar, he gathers no inspiration. He floats on in silence. With inward emevation beat against him—against, and not through him. He is like an engine boiler full of cold water; he may freeze, but he cannot explode.

Ascents of Mount Blanc.

From the first ascension of Mont Blanc in 1786 by Balmat and Placcard up to the end of 1878, the number of persons who succeeded in reaching the summit was 726 not reckoning, of course, the guides and porters. Up to the commencement of the porters. Up to the commencement of the century only five ascensions had been made, of which two were by Englishmen. The first American is said to lave accomplished the feat in 1819, and in 1888 the first lady, the well-known Mile. d'Angeville, braved the dangers of the ascent. During the first 45 years of the present conjunt ascensions. 45 years of the present century, ascensions were not frequent, the English element predominating, and in the next decade, from 1847 to 1857, ascents were exclusively confined to persons of that nationality. The following is the number of ascents made during the last thirteen years, according to during the last thirteen years, according to the record kept at Chamounix: In 1861, 42; in 1862, 24; in 1863, 65; in 1867, 42; in 1865, 66; in 1866, 25; in 1867, 42; in 1868, 83; in 1869, 54; in 1870, 14; in 1871, 22; in 1872, 57; in 1878, 59. The number of persons belonging to each nationality who were successful in the attempts up to 1873 was as follows: British, 440; French, 105; Americans, 75; Gormans, 84; Swiss, 80; Italians, 8; Russians, 6; Dutch, 4; Austrians, 6; Spaniards, 8; Poles, 8; Livonian, 1; Belgian, 1; Swede, 1; and Noronian, 1; Belgian, 1; Swede, 1; and Norwegian, 1. The ascents this year do not promise to be so numerous as in the preceding years .- Exchange.

Prof. Agassiz Happy.

Little things-little to outside barbarians —can make scientists as happy as a child with his first rattle. Last summer one of Agassiz's students found an egg in the body of a skate, which he was dissecting. When the professor saw it, he exclaimed, "No human eye, as far as is recorded, has ever scon what we now see—an egg in the body of a skate. I have been looking for this very thing these thirty years." His mand so trembled with excitement that he could hardly see to as befurther clipped away the hardly use it, as he turther chipped away the fleshly covering. Suddenly he cried, "Ah -h-h-truly there are two of them! How beautiful! The sight of these two eggs alone would pay me for my whole summer's work." And then when the eggs were about to be placed in atcohol he exclaimed again, "Before it is moved! I must take a good look at its teacher than the summer to it. Ah! it at it, lest something happen to it. Ah! it is a splendid sight! it is the most beautiful specimen I over saw. Now, Dr. Wilder, raise it out of the water, stop! give me a raise it out of the water, stop! give me a look at it in the air before it goes into the alcohol. Yes, there is the blastederm perfect. Now carefully lower it into the alcohol, then a long, fond, happy look before the utterance, evidently with intense feeling, and apparently with perfect sincerity, of the following words: "I would not take \$2,000 and apparently with perfect sincerity, of the following words: "I would not take \$3,000 for that rate specimen. No human eya but ours has ever seen it. I would not exchange it for the Madonna of Raphael Come, Mr. Hawkins, draw this beautiful thing once more." more.

THE schoolmasters of Italy, in a "congress" which they recently held at Bologua, passed a resolution adverse to religious instruction in the public schools. It asserts, the incompetency of the State to imparting atruction in dogmatic religion in public closest the struction of the state to the struction of the state mentary schools, and would leave to the municipalities, if request be made to famihes, the faculty of regulating such instruc-tion in the mode which they may consider most opportune."

Overpress is said to keep many persons from church; that is, the class that cannot compete with its well-dressed neighbor class stays from church rether than endure the provoking comparison. There is truth in this. And since excessive dressing is always vulgar, and especially so in the house of God, Christians should study plainness and simplicity. On the other hand there are those who despise the vanity of good clothing to such an extent that they grow proud of their shabbiness. As a Christian is denied the purple and fine linen, so he is also forbidden the rags and dirt. He who refuses an improved toilet on the Subbath is showing a disrespect to the sanctuary and its ordinances.

Miscellaneous.

There is nothing on earth so beautiful as the household on which Christian love in ever smiles, and where religion walks, a counsellor and a friend. No cloud can darken it, for its twin-stars are centred in the soul. No storms can make it tremble, for it has a heaveniy support and a heavenly

The Ritualistic press are dreadfully shocked at the Archbishop of Canterbury presiding at the Edinburgh Academy Jubiles dinner. The rule of "the Church," which the Archbishop seems to have transgressed is, "Days of fasting—or Abstinence—All the Fridays in the year" except Christman Day." Christmas Day."

For a number of years some insubordinate tribes on the outskirts of the empire of Morocco have been playing "border ruftan," to the great disadvantage of the peaceably disposed citizens. The Emperor of Morocco now declares that he will have no more of it, and is organizing a powerful expedition to crush his insubordinate and ruffianly neighbors.

The world still moves. If any one doubt it, read this, which we take from an ex-change: "Last Sunday, for the first time, change: "Last Sunday, for the first thing the pulpit of a white church in Louisvi'le, Ky., was filled by a colored man, Bisnop Miles preaching in the Wale t Street Methodist Church." The time has been when such a thing would not have been tolerated in any city south of Mason and Dixon's Line.

THE interest manifested in the religious myom nt since the visit of Messrs. Moody and Sankey to Bolfast and London-derry, conti ies unabated. Evangelistic services continue to be held in St. Enoch's Church, Belfast, at which there is a large attendance, and the meetings are followed by inquire meetings. In Londonderry a attendance, and the meetings are followed by inquiry meetings. In Londonderry a noon meeting is held in a Congregational Church, and an ovening meeting in a Presbyterian church daily—all the meet-ings being largely attended; and meetings for converts, enquirers, and workers also being held. The good work is also extend-ing to districts round these centres.

A SPECIAL meeting of the Derry Fresbytery was held on the 23rd ult., in the First Presbyteriah Church, to consider the call presented to Rev Professor M'Gaw, from the newly organized congregation of Sale, Manchester. The commissioners in sup-Manchester. The commissioners in sup-port of the call consisted of Rov. Wm. M'Gaw, Moderator of the Manchester Presbytory, and Adam Hogg, Esq.. J. P., Morsoy Lea, Manchestor. After parties had been heard the Rev. Professor Witherow moved that the call be handed to Professor M'Gaw for his consideration. Professor M'Gaw stated that he was not propared to give his answer, and acquiesced in the motion. The stipond is £400.

THE Executive Committee of the Scottish Disestablishment Association lave addressed a communication to the members of the General Council, in which they state or the General Council, in which they state that from inquiries made by personal visitation of upwards of thirty towns and villages, and by correspondence with many others, it appears that the opinion has become general that the domand for diestoblishment should be made in connection with the memoral to dient the personal rewith the proposal to divert the national endowments or teinds in the possession of the Church, or vacancies arise, to the School Boards of their respective localities. In numerous districts, towns as well as rural parishes, the tax for School Board purposes is high, and is being found to be a very serious burden, especially by those who were never previously charged with an educational rate. Many landowners even have now to pay a great deal more than under

A LITERARY announcement of consider-A LITERARY announcement of considerable ecclesiastichl interest at the present time is that a work is in preparation, ontitled, "John Knox and the Church of England, his Work in her Pulpit, and his Influence upon her History, Articles and Parties." It is a monograph from the pon of the Rev. Peter Lorimer, D. D., English Presbyterian College, founded on several important papers of John Knox which have nover before been published or used, for the nover before been published or used, for the nover before been published or used, for the purpose of his biography. One is a Memorial or "Coufession" addressed to the Privy Council of Edward VI. in 1552, on the subjects of knceling in the Communion—immediately before the publication of Edward II's Prayer book; and another a long cristle of Know to his former course. long epistle of Knox to his former congregation in Berwick; another from London at the close of the same year upon the same subject, in which he deals with the question of conformity to the rubrics of the new prayer-book.

THERE is some probability that the secret proceedings of the great Vaticau Council which was held in Rome will come to the hight. There has recently died in Rome an old priest known as Padre Theiner, He was a learned German, and had access to was a rearried Corman, and that access to the secret archives of the Vatican. He had one passion.—hatred of the Jesuits. He found in the papers to which he had ac-cess proofs of their knavery and unscrupilous thirst for power. He possessed himself of copies of many of the papers, which proved them to be what the best men of all centuries have said that they were—the enomies of Christ and His Gospel, and of the human race. The Jesuits discovered the purpose of the old keeper of the secret off. But his papers are safe in Gormany, and a memcir may appear in which the facts they contain will be set before the world. In addition to these papers, it is reported that Father Themer took notes of the daily proceedings of the Vetter Countries. archives, and further researches were cut the daily proceedings of the Vation Counoil. The secrets of that famous assembly, its internal agitations, faint sounds of which reached the outside world, the intimidations of the men who strove to preIn faror of the Publisher.

British Imerican Leesbyteriau.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 = vedr, in advance, Pastrant by mell. O cont per year, payable at the afficant delivery beques and Post Office Orders should be draw

Gutt R I would List of Prendance farmished on swilled line. All who are deskous to aid is extend-ing the circulation of the encouragement should and for the List of Fremiums at once, as now is the time to secure new names.

C. PLACE OF ROBINSON,

The P.O. strawer 2434 Public and Proprietor.

British American Bresbyterian.

FRIDAY, NOV. 27, 1874.

HOLD YOUR ORDERS.

Notwithstanding that we have only received replies from about Ninety (out of over Three Hundrud) of the goutleman to whom circulars were sent in September last, a specimen copy of the proposed Sabbath school paper will be issued by the 16th December. We have, therefore, to ask our friends not to order their S. S. periodicals until they may have an opportunity to judge of the merits of the new candidate for public favour. If the parties who have not retreplied would do so at once, indicating the probable number of papers they will require. we shall be greatly aided in arriving at about the proper number of the first issue

REV. HENRY VARLEY.

Asseveral persons have been writing from the country for information about Mr. Varley and his work, we propose to give some idea of both to the readers of THE PRESBY-

The Rev. Henry Varley was converted when about fifteen-twenty-three years ago. For several years he managed a large Butcher's establishment in the Westend of London, England. But feeling called of God to preach the unsearcheable riches of Christ to his fellow-men, he gave up his business, and ten years ago became a preacher of the Gospel as a Baptist minister; and he is now the pastor of the Tabernacle Church, with some 500 communicants.

He is a self-taught man, and has been an earnest student of some of the leading expositors of the age, such as Alford. But his special mission has been that of an Evangelist, and in this department he has been one of the most successful workers in our day. He sometimes receives scores of invitations weekly, to hold Evangelistic services in different parts of Great Britain and Ireland; and has for years been greatly blessed in such labours, while his own chapel is crowded by large audiences from the city. He has a fine personal presence, a pleasant voice, and a manner that betokens depth of teeling and earnestness. He believes that one text alone as used by him for setting fort's the way of salvation through Christ, has been blessed to the conversion of more than 1.200, namely, 1 Pet. ii-24. His labours have been greatly to the conversion of not a few. What then | of his glowing words magnitizes his andimany things contribute to this.

1. He is a man of good natural ability, and this, with the other advantages which I have referred, preparethe way for the reception of the truth.

2. He is entirely unsectarian; though a Baptist and a Calvinist, he does not exalt church relations out of their due place, but declares that he prefers a living earnest Christian of any other denomination to a cold formalist, though a Baptist. He holds that the welfare of Christ's body-the Church, does not depend on any one denomination, but is taken care of by the Holy Spirit Himself. Is not this proved by the evident blessing that has rested upon the labours of the faithful servants of Christ in all churches, whether as pastors at home or missionaries abroad? In his Evangelistic labours, he prefers to work in connection with all Evangelical Christians. and instead of attacking the churches he upholds them all, and wishes to aid all faithfui workers for Christ in gathering precious souls to the Saviour's Kingdom; and then he says, he does not care which church they join. Let them study that matter in the light of God's Word, and the circumstances in which they are placed, and join where they are likely to be most edified, or best aided: in serving Christ. In this he is different from those unwise Evangelists, who after they got a bearing and gained the confi dence of Christians, attacked the churches and sought rather to pull down than to build up, seeking after pulling down all other shurches as SECTARIAN, to build upon

TABIAN of all sonts, that intersply bigoted Plymouthism. Mr. Varley desires and socks the co-operation of his brothren of all churches. At the came time he has a great eal of individuality of character, like all strong mon who reaks much impression on He expresses his convictions strongly and honestly, as some think too by the over sensitive. But to the honor of the Methodist ministers of Toronto, though they could not agree with his Calvinishe riows, they nobly said he is an able. ournest, devoted servant of Christ, seeking the salvation of souls, and we must not quarrel with Him about these little points. ministers agree with all his modes of expressions; and his peculiar expositions of

of difference. Very few, probably, of the Word, such as the nine inguedients of the holy oil of God, as with the nine Christian graces of Gal. v. 22-28. But then they feel that in the whole there is such a noble exhibition of the way of salvation. and in such an earnest manner that it will not do to hold back from helping him because of these differences. It would be a poor, paltry, underistim spirit that would dwell on these things, and refuse to co-operate with such a servant of Christ. whom the Master so greatly honors, because for south he tells his message in a manner somewhat different from that which we prefer. It would be like criticising a man seeking to awaken a family whose home was on fire. It would be like the spirit of the disciples, who, when they saw one casting out devils in the name of Christ, forbade him because he followed not with them -a spirit (strongly condemn by our Lord. Rather let our spirit be that of Moses, who lived so near to God, and hadimbibed so much of His spirit. who when told as something wrong that Eldad and Modad prophesied, replied" would that all the Lord's people were Prophets." We believe that Mr. Varley's unsectarianism and his desire to exalt Christianity is one of the great causes of his continued success. Other Evangelists have great lessened if not destroyed their usefulness by turning aside from this glorious work, in which all living Christians and all Evangelica! urches are alone seeking the salvation of sinners, to build up their miserable little paltry ism. The Spirit of God has notably withdrawn from them, and the spirit of self-exultation and bigotry taken his place. This we might expect, for brotherly

8. Another cause of Mr. Varley's success is the expectation on the part of the public. They hear of him beforehand as an evangelist who has been greatly owned of God. and that his modes of work are different in some respects from what they have been accustomed to. This draws crowds to see and hear, and then his peculiar methods, his freshness, point, and earnestness, all help to interest and keep the audiences.

love and co-operation are enjoined on

Christians in the word.

4. Another and far greater cause of success is that he is evidently "endued with power from on high," as Christ promised to the first heralds of the cross (Luke, xxiv. 49; Acts, i, 4, 8.) This it was that enabled them to speak with a divine unction, so that "men took knowledge of them that they had been with Jesus." Mr. Varley's prayers and preaching show that he has been at the place where power for spiritual work is obtained, and that he has laid hold on the promises and strength of omnipotence-and therefore, it is that he speaks blessed since lie came to Toronto, to the as a dying man to dying men-from the quickening of God's people, and, we believe, theart to the heart. The electric influence ence, until the hearts of Christians burn within them with love to the Master, tenderness of spirit, and a longing desire for the conversion of the unconverted, and the quickening of believers. His prayers sometimes make one tremble, such wrestling with God for the conversion of sinners, and the revival of his work in the hearts of his own people, and for the Holy Spirit to rest on them to remove ignorance and misconception, indifference, and deadness. O, that all ministers and workers for Christ had the same intense earnestness, and spoke with the same glowing language, surely more souls would be saved. This was the yery spirit of Christ who was so ab serbed with the salvation of the poor Samantan weman that he forgot his hunger and thirst, and weariness, and could say that his meat and drink was to do his Father's will in saving souls. Yea, he declares "the zeal of thme house has exten me up. 'This longing to sa e seuls was in Christ an intense, all-consuming passion; not a mere cold intellectual sentiment.

5. Another cause of Mr. Varley's success is, that he disclaims all power in man to convert the soul, ascribes the whole work God, and especially honors the Holy Spirit as the Great Agent in the work of saving souls. It is evident from the Divine Word that it is the will of Christ that we should then monor the Holy Spirit, as He, whose special office it is to apply to the souls of men, the benefit of Ohrist's redemption-work. We are told that it is not by might, nor by power, but by the Spirit of God, that this work is done. amother man's foundation the meer Suc. | Christianity is the ministration or dispensa-

tion of the Spirit, hence Ho came down in larger measure on the Day of Pentecest than Ho had been sujoyed by the Church previously. Doubiless one great cause of want of success is not honoring the Roly Spirit, nor seeking His Divine presence and power and work on the hearts of the hearers; and that those most awned of stroughy, and thus offence may be taken | God do thus honor the Spirit of God. Mr. Varley gave the keynote of his whole teaching at his first meeting, when he declared that mag is nothing in this work and Egd everything. God says, " Them that hener me, I will honor."

In our next we will describe his method of teaching,

THE TITLE REVEREND.

We do not intend to enter into controversy, but as "Sabbath School Teacher" is evidently sincere and perplexed, we should be happy to give him some light on the subject he has raised. We therefore beg him to notice.

1. Reverend is not a title belonging to God. In the Psalm where alone it occurs it means " to be feared. Hence it is not blasphemy to apply Reverend to man; a cognate word indeed is applied to man in scripture as well as to God.

2. The word associated with "Reverend" in the above passage, viz., holy is applied to men, e. g. Rom. 1. 7, "called holy ones," or saints. As this is not blasphemy, neither is the application of "fearful."

8. This title does not imply superior holmess, like other professional designations, such as, M. D., Esq.; it denotes only a recognized social distinction.

4. The passages referred to by our correspondent, are not in point, as may be, seen, Acts xi. 21, where Barnabas is called good; John, iii. 2, 6, 25, where Jesus is called Rabbi. What our Lord consures in Matt. xxiii. 8. is submission to human authority in the tlangs of God.

5. If our correspondents' conscience sall not allow him to use the truth, by all means let him not do so. At the same time, he ought carefully to avoid charging others with disobedience to Christ's commands, or blaspliemy because they use a conventional distinction which never suggests to most people the idea of holmess in every sense.

THE ANCIENT ORDER OF CATE-CHISTS.

In connection with Dr. Talmage's Tabernacle, New York, there is a Free College to educate Christian men and women for practical Christian work, similar, we suppose, to the college in London, under the superintendance of Mr. Guiness and Dr. Bernardo. The first meeting this season was held the other week. Dr. Talmage spoke as follows to the large andience gathered on the occasion :-

"In this time of gathering grapes, we, the friends of the Lay College, are assembled. Everything is propitious, and already there are enrolled as members over four hundred students, from all parts of the land, and new professors have been

added.
"Hon. Gasherie De Witt, by whose financial help the institution was founded, havith been sick, is now convalescent, and will soon return from Switzerland. Hon. Wm. E. Dodge, ou. liberal friend, yesterday gave a large donation to the College. Long life te him, and confounded be all his

onemies! [Applause.]
"From this time we put in the plough of hard work desper than over before. This building will be open from six o clock till ten, every night of every we k except Saturday and Sabbath evenings. Instead of large classes, there will be special drill of large classes, there will be special drint to special classes; instruction will be given in Systematic Theology, Eyidences of Christianity, Bibical Literature, Church History, and in English address and Eng-

lish composition.

"We shall prepare our students for lay preaching and for the regular ministry; they will be knocking at the doors of the Presbyteries and the Conferences. Others. will be prepared for Sunday-school work, and Bible-reading among the destitute, sick, and dying. Already our students have done glorious work, that will stand the test of the Judgment Day. This is a grindstone for sharpening dull axes. Nine-tenths of the talent of all our churches is undeveloped. It reminds me of a friend of mine who was going where there were no barbers. He took care to have his shaving apparatus put up. When he needed it he found the inzorecrop, brush, and soap, having f rgotten nothing but the razor! In our churcles we have all the apparatus, but the power of sharp execution is want-

ing.
"Ten thousand laymen are doing less than they might do, for the lack of drift. Some of them need allopathic doses of English grammer. In their talk the very and noun fall out, and nover speak to each other again. If the wife suggest any improvement, the husband tells her she knows nothing about it. Probably she don't. Such persons need criticism. We stock the eternal salvation of the people; let us gi 2 ourselves to the work as though this year were our last, and at the last great day may we all come among those who appear bringing their sheaves with them."

on our good old ways, according to which of the cliurch, as under shepherds of the whole burden of saving for men's souls lambs; where would not othe ministry and where half on the shepherds of the ministry and where we would like to know, we would like to know, and that the large holy of the Christian; see id; there he found better preparation for people about standing by and half their some years a Catteriot of large holy.

pastor alone in the offensive and defensive work demanded of the Church of Christ, is not " a good old way;" on the contrary, it is a very bad and a very recent innovation. In the days of the Apostles there, were many offices in the Church and many workers. In the early days of the Church of Scotland we are told by Dr. McCrie, that besides the ordinary office-bearers, (ministers, professora, olders, and deacons,) it was found necessary to employ some, in extraordinary and temporary charges.

"As there was not a sufficient number of ministers," these are the words of the historian, " to supply the different parts of the country, that the people might not be left altogether destitute of public worship and instruction, certain pions persons, who had received a common education, wore appointed to read the Scriptures and prayers. These were the armmon called readers. In large parishes persons of this description were also employed to relieve the ministers from a part of the public services. If they advanced in knowledge, they were encouraged to add a few plain-exhortations of the reading of the Scriptures. In this case they were called exhorters; but they were examined and admitted before entering upon this employment.'

It is true that in 1581 the order of readers, on account of temporary abuses that had crept in, was abolished, but the office continues till this day in the Presbyterian Churches of the Highlands of Scotland. A few years ago there was scarcely a parish to be found north of the Grampians in which there was not the parish Catechiser, whose duty if was, on a small salary, to assist the minister in visiting the sick, in teaching the young, and in going through the parish quee a year gathering groups of families together on the long winter evenings, to read the word of God and examine the people touching the Word and the theology of the Shorter Catechism. It is not too much to say that in many parishes in whose pulpits that accursed Patronage, which is now abolished, had placed godless and wicked ministers, the light of doctrinal knowledge, and the flame of fervent picty, were kept alive for years by the Catechists. And it is a matter of common fame how great a service has been conferred on the Hobrides by the service of the Gaelic school-teachers, who are really Scripture graders, or Catochists, doing tho word of teachers on week days, and on vacant Sabbaths doing pastoral work-

among the people. It is no new or strange thing, therefore, for the Presbyterian Church to employ lay. mon in the work of God. And if these are to be thus employed, it surely must be a wise thing to give them some training for their work. We have so many Theological Halls wherein there are as Professors, able and wise men, who complain that the number of their students is fewer than they would wish, lot there, therefore, be at each divinity uall opened normal class for the training Catechists, to be thus employed among the young, and among the old too, (if congregations say so) for parents are not out of the need sometimes of being "put through the Catechism."

The godly up-bringing of the young, and the soil instruction of parents, is one of the great questions of our day. This, indeed, very much is the point that is to decide which of the Protestant Churches, now labouring side by side in Canada, is to advance to the front, and which is to decline and fall. In Churches, as well as in plant and animals, the law holds that the "fittest" survive. And surely in one great element of perpetuity, that Church is the fittest to survive that takes the best care of its lambs, and takes the greatest pains to ground 'ae parents well in the doctrines of the holy Bible.

Thore are and country congregations that could well afford to employ all the well afford to employ all the time of some godly Catechists in the work of toaching their children in classes and from house to house, and otherwise esisting the pastor. On week days these Christian teachers could take possession of the public schools, after school hours, and there teach, not only the children belouging to the congregation, but such children as have no connection with any other Church, who were willing to remain. Then on Saturday there is "no school," and on that "day of preparation," as it should be, for the Sabbath, the Christian teacher could gather all into the church, and with lots of singing, and the company of the pastor for two hours, could have a "little Sabbath" with the lambs of Christ's flock. There are in Canada many godly young men who love teaching as a profession, and yet who feel the intense secularity of our public schools a discouragement from con-tinuing in the work, and who therefore aim at preaching, while their qualifications fit them rather for teaching, who would rejoice to be called to a work like this in the congregation of which they are members. In this way the Church could get into its bringing their shoaves with them."

Some conservative Presbyterians may present in the profession of teaching among us. Some of these feel alarmed at what may seem innovations with would live and die in the service. employment some of the very best men at

The Organ Question:

Adilor British Ánnrican Pansbeterian.

Dran Str,-With your permussion I shall DEAR SIR, WILL YOUR PETHINSION I shall say it few yords in answer to an anticle in your last issue over the signature of "A Reader" on the subject of instrumental and the subject. music in churches. As the subject has al-ready been thoroughly discussed, it is needready been thoronguly miscussed, it is need-less in me to enlarge on it at present, yet I do not think it advisable to let the last communication pass without notice, as it may lead some to believe that the opinion may lead some to believe that the opinions of mon-r e to be laid down and accepted by us Preabyterians, as the rule of Rudo neight the service of the sanctuary. I believe, the Word of God is the only rule given to guide and direct us," therefore, we shall would and direct double by that World and directed only by that World and directed only by that World and directed only by the the world of the control of the co o guided and directed only by that Word The writer of the article referred to, dean not acknowledge the Word of God, and makes no allusion to it whatever, his proanker no allusion to it whatever, his production from beginning to end, being that saith Spurgeon, thus saith John Wesley, and thus saith John Clarke. But he gives no "thus saith the Lord." The anti-organists cannot get a "thus saith the Lord" to cordemn the use of instruments and to cordenin the use of instruments, so they must have a flus saith some one, and they seem to think it better to build on a foundation of sand, than not to build at all. Very foolish indeed, for if they cannot build anti-organism on the Word of God it is worse than useless to build it on the "productions of men," for cursed be the man that trusteth in man," but the word of the Lord endureth for ever." Because the the Lord endurch for ever." Because the ideas held and expressed by Spurgeon, Wesley and Clarks are exactly suitable to "A Reader's" mind, he strongly commends them to his Orian blowing brothren, and asks them to take note of them. Now who will have a blowing brothren? He caused are his organ blowing brothren? He cannot deny, but he who commanded them to be used must be included as well as those who used them, and, did time and pace permit, use them, and the and space permit, it can easily be shown, in fact it has already been proved; that God communanted their use. Therefore, his people use them, con sequently God and His people are included in his Organ plowing brethren, and he has the presumption to commend the ideas of Spirgeon, Wastley and Clarke to God His Spurgeon, Wasley and Clarks to God Himsalf in preference to His own Word. Whither are we drifting ?. Are we to be like the Romanists, having sainted Popes and Fathers whose words and deeds are to be laid down as our guides? "God forbid; we honour and respect those emment divines. but do not bolieve in being bound to accept all their ideas, in fact we can not and be Presbyterians, fon if we were to believe the same as Spurgeon we would be Baptists, and it we were to believe the same as Wesley we would be Mothedists, and in other cases the same, thus showing they disagree among themselves, and we as Presbyterians disagree with them all, thereby proving the necessity of us taking the Word of God as our only guide, and every one being fully pursuaded in their own mind. Numerous proofs can be brought from the Word of God in favour of instrumental music, and none can be brought against it, hence the necessity of anti-organiats being forced to accept of and build their hopes on the shifting sands of human opinion. But we must also bear in mind that God while commanding instruments to be used did not confine us entirely to their uso; he can be praised acceptably without them; we must all be agreed on that point. So it is not necessary to use them in order to make the worship acceptable, but it must be remem ered by their being used cannot make the worship unacceptable. The Word of God is plain enough on that point. Therefore, with due respect to the feelings of all I would not insist on them being used, and out of due respect to the Word of God, as well as all words of the word of the wor well as self-respect, could not allow their use to be condemned, both modes being acknowledged by the Presbyterian Church as being in accordance with the teachings of the Word of God. Hence, from a Presbyterian stand-point, both are lawful and right. It is therefore wrong in either sides to force their ways on an another "bat to force their views on one another, "bat should in patience possess their souls" and worship God according to the dictates of their own conscience," more especially when both their modes are founded on the Word of God. Your correspondent scems to be very much troubled about what he calls an ionovation in other churches, as a sitting during prayer in public worship. A o may look up it as an imposation in public worship, but I can only look upon it as an innovation in his prejudiced ideas. It is no t so much the position of the body as the fra me of spirit in which we engage in the se most important point is to have our hearts right before God, and it math whether John Wesley or Adan mosition would have been pleased with the have of our bodies, or whether they would be well as the bredered standing to sitting if kneeling was to be abolished.

Yours truly, ANOTHER READMA

The Illustrated Missionary News states "Terrible barbarities are being perpetrated in the colony of Queensland, North Australia, on the aborigines. The white settlers and the police whom they have appointed to protect them, esteem the life of a black as of less value than that of a dog. Whole villages are sometimes slaughtered, include ing women and children, on the slightest pretext, under plea of justice. murder is esteemed sport." Wholesale

Tux Foreign Mission Board of the Southern Presbyterian Church has twelve new missionary laborers, under appointment to its various mission fields. want of funds, only one of them has as yet been sent forth. A lady missionary, in her desire to outer the service, turnished her own outfit and the cost of her passage China, and hopes to be able to furnish her own support for the first two years.

The Norwegian Mission which has ten stations and 126 members in the Zum Country, is at present aufforing from fates nal dissensions. The missionary Bishop Schreuder has separated from the soules. and an independent organization has been formed for his apport in Christianish Thus the misstenery limits to dividual implies theil.

TEMPERANCE.

OI HONS OF MEDICAL MEN. NO. 6.

Entire prohibition of the liquor traffic is what must be simed at by temperance men. Nothing short of this will remedy the evil. But before that this can be successfully accomplished, there is much to be done. The public mind has to be educated. Public confuncat has to be worked up to the point while it would be practicable and desirable to pass a prohibitory on actment. Prohibitory laws, in order to be of much value, must be backed by the moral centiment of the country. The temperance organizations as well as the pulpit and the presence doing a good work in the way of educating the rubbe mind up to the desired point. It impleasing to notice the growth of a healthy temperance sentiment in Canada. It augurs well for the future. The desire for prohibition is making progress, and temperance men should not rest satisfied until the victory is achieved. We have an evidence of the growth of the right senument in the incodint two years. ago petitions praying for prohibition had been presented to the Dominion Parliament signed by 84,000 persons in Ontario and Quebec. Last Session petitions were presented signed by 120,000 persons in all the Provinces of the Dominion. This is a... unmistakable sign of progress. Petitions, too, were presented from town and county -councils, as well as from railway companies, and several ecclesiastical bodies. There were also petitions from the Ontario and New Brunswick Legislatures. All this is encouraging and should herve temperance workers to still greater efforts. The Royal Commission has reported favorably in reference to the working of the Prohibitory Law in Maine. There is every reason to believe that a similar law would work equally well here, if the public mind were only throughly educated on the matter. In the United States temperane menare bringing out temperance candidates for seals in the Legislature. A similar course should be followed here, and no candidate should be supported who is not a consistent temperance man, and who does not pledge himself to support a Prohibitory Law.

It has already been said that public opinion must be calculated up to a certain point before that a successful prohibitory measure can be obtained. The view of medical men as to the influence of alcohol upon the human system ought to have great weight in this matter. What then is the testimony of the medical profession? The most eminent English physicians have pronounced against the use of alcoholic beverages. The members of the profession in the United States have done the same thing at a late meeting in Detroit. They ascribe to the use of alcoholic liquors as a beverage, a large proportion of the disease, poverty, and crime to be found in the country. They pronounce also against the use of alcohol as a medicine, unless when employed with the greatest caution. In the opinion of many, stimulants are

beneficial in hot weather, and equally serrum will protect alike from the burning heat and from the piercing cold. Such is the valgar view of the matter, but what do medical mer say about it! The tollowao medical mer say about it? The following extract from a paper read by Dr. John Morris before the Medical Association of Maryland, is to the point, and shows the worthlessness of alcohol as a means of protection from the cold: "The advantages of Astrinova train leaded, during granguages." abstinence from alcohol during exposure to cold is a most striking fact. A group of men, twenty-six in number, travelling over the plains, lost their way, and were overtaken by darkness. The weather was intensely co'd, and only three of the trenty-six abstained from alcohol. Dr. McKinley who accompanied the expedition, tells the fate of the party in a few words, in a communication to a Cincinnati in a commu Medical Journal that got drunk froze dead; and those that drank less, but froze dead; and those that drank legs, but too much, died after a while, those who drank only moderately, will feel it as long as they live; out of the twenty-six only the three survived who abstained form alcohol. All were equally well provided, each having two blankets, all were in the bloom of life, and the best of health, and ready to encounter and able to overcome the hardship in apparable from a frontier life. This ship inseparable from a frontier life. This only confirms the views of all travellers including such Arctic explorers as Ross, Rich, ardson, Franklin, Kane, Hayes, etc. Indeed aroson, Frankiin, Mane, Mayes, etc. Inteed, the Harls a Bay Company prohibits the use of alcold by all persons in its employ From these facts it may clearly be inferred by the control of that ale shel is not only not a food, but a poison—a poison as much as opium, and should be shauistered with the same saution, and cold in the same manner, and under the same legal restraints.

Dr. Forbes Winslow, in his evidence be-

fore the Parliamen tary Committee, says:
"Alcohol is not a necessary of life. It
should be dealt with by the Legislature as should be deaft with by the Estate shop a poison. A person goes into a drain shop and takes his rum or whiskey; he imbibes a poison. After a time his nervous system becomes saturated with it, and the brain itself becomes surcharged with alcohol, and as is the case very often with chronic drankards on examination, after death, if you apply a light to the shids in the venticles of the brain, it ignites into a same. You can actually distil alcohol from the brain of chrome drunkard, the brain is sessuifated; ith the spirit, and, of course, the whole rice of vitality lecomes poisoned.

a abore testimony is canclusive neure of liquor in cold regions of the t perhaps it may be said their isthe int permanente may ou sam their re-vore beneficial in warm elimites vining heat of the torrid Kente, of Burgeon General King-hamiy in very countries serili, bit.

point of Military hygione that may now be Segarded as settled beyond doubt or cavil, it is this that spirits are not only not nelptul but hurtful to the marching soldier everywhere, but nowhere more so than in hot climates. The evidence shows that whereas soldiers by accident or design have been out off from the use of spirits on marches in activo service, in temperate climates exposed to wet and cold, or in tropics to ardent heat, or in laborious sieges they have maintained their health, spirus, discipling, far botter than when the once deemed indispensable grog was in daily uso.

Were it required to add additional testimony to the above, it could easily be adduced. The writer of this article has heard a captain who sailed one of the largest vessels on the western waters, and who for many years did service on the eccan, visiting various parts of the world, the writer has heard his captain, a Christian gentleman, affirm that in his experience these who stood best the extremes of the weather, and the hardships of a seafaring life were those who abstained entirely from

liquor.
It is a well known fact also, that those who rendered best service to their country under Havelock in the Indian war, and Wolcaly in the Ashantee war, were those who had nothing to do with the intoxicat-

ing cup.
There is an immense array of facts against the use of alchelic liquors as a beverage. It is as clear as neonday that alcohol should be confined to the shop of the apothecary, and should be used only as a medicine; and even then, it should be used with great caution. Much mischief has arisen from the ever free use of stimulants by the medical profession in their practice. Many of the most eminent men in the profession are lifting up their voices against this abuse. We find Samuel Wilks, M. D., a very eminent physician of Guy's Hospital, London, and Examiner in the Practice of Medicine at the London University, in a lecture on Alcoholic Stumulants in disease, making use of the following language, "I say nothing against the potency of alcohol in several states of disease, but I do speak strongly against its indiscriminate use without due consideration of its need or of its results! That it has been indiscriminately used is beyond a doubt. We find Dr. James Edmunds, a distinguished London physician. in a popu-lar lecture in New York lately, spoke to

Ministers and Churches.

On Thursday the 12th inst., the Rev. A. H. Cameron, of New Glasgow, N. S., was ordained, and inducted into the pastoral charge of the congregations of Mountain and South Gower in the Ottawa-Presbytery of the Church of Scotland. The services. which were of an unusually interesting character, were thoroughly appreciated by the members of the congregation who had the good fortune to be present. The Rev. Daniel M. Gordon, B. D., of Ottawa delivered an elequent and appropriate sermon from the words of Saul, "Lord, what wilt thou have me to do!" The Rev. Mr. Smith of Chelsea, (after the ceremony of ordination had taken place), addressed the minister, pointing out the most important duties he would have to discharge, after which the people were addressed by the Rev. Mr. Mullen of Sponcerville. An opportunity was then afforded to the congregation of becoming acquainted with their new minister, and from the many kind wishes that were expressed for his welfare and success, it was quite evident that they received him gladly.

The congregation of Charles Street Presbyterian Church, in this city, have extended a unanimous call to the Rev. W. McWilllain, M. A., Bowmanton. Mr. McWilliam is a scholarly cultivated gentleman and an able preacher. If he accepts, as it is to be hoped he will, the Charles Street people are to be congratulated on having secured a worthy successor to Rev. Prof. Campbell, their late pastor.

WHEN Dr. Frasor was paying his farowell visit to his father and friends at Bond Head he was presented by one of the elders of the congregation with a purse of \$100. An appropriate gift at the right time!

We notice by a recent announcement in the Ontario Gazette that letters patent have been issued incorporating Thomas McLean, Henry William Brethour, Alexander Robert son, George Henr. Wilkes, William Watt, Alexander Robertson, James Kerr, the Rev. William Cochrano, and Benjamin Franklin Fitch of Brantford, for the purpose of establishing and maintaining an Institution in connection with the Canada Presbyterian Church, for the education of young ladies, by the name of the "Brantford Young Ladies College with a total capital stock of sixty thousand dollars divided into six hundred shares of one bundred dollars each.

THE Rev. R. F. Burns D. D., has been called by Knox Church, Ottawa, vacant since the removal of Prof. McLaren to this city.

THE Ottawa Vindicator remarks :- "The prayer meetings of Rav. Dr. Thornton's Church are largely attended, the finances of the Church are in a prosperous state, and since the improvement effected this season, the interior of the Church wears a pleasant look, nevertheless, we hope that it will not be many years before there is an improvement outside."

Wisconain elergyman has been found a wiscensin ciergyman has book dough guilty by a Church Council upon a charge that is this precisely stated: "Not always handling the trulk with sufficient caraful-ing to meet the demands of vancing."

٠,

Subbuth School Teacher.

LESSON XLIX.

THE DENIAL.

County to hemory, v. 72.

Parallel Passages.—Lako xxii. 55-57; John xviii. 16-18,

With v. 68, read Matt. xxvi. 58; with v. 67, John i. 46; with v. 68, Prov. xxix. 25; with v. 69, 1 Pot. iv. 14; with v. 70, Acts ii. 7; with v. 71, Frov. xviit. 7; with v. 72, 2 Sam. xxiv. 10.

CENTRAL TRUTH .- Men hid their faces rom Jesue.

LEADING TEXT .- Wherefore let him that thinketh he standeth take heed less he fall. -1 Cor. x. 12.

This lesson may be introduced in various ways; the object of any "introduction" being to propare the mind for receiving the right impression right impression.

1. WHAT WAS THE TEMPTATION? JOSUS was now absolutely in the power of His enemies. The Roman sold-ors having bound His hands behind His back (John xviii. 12) Jewish langers on of the priests, led Himmto the court, and placed Himmto the court, and attended by a band of Jewish land of the court of th aiready bent on His death. His trial before Caiaphas is described by Mark. Annas had already shown his hoscility, and his son-in-law Caiaphas, a Saddacee, was not likely to feel differently. One was real, the other nominal high priest; one owned by the Jews, the other set up by the Bomans and outwardly received by the people. They lived together.

The sad procession entering, probably by an archod passage into the palace court, an enclosed square with chambers, approached by flights of steps, had been timidly accom-panied (Luke xxii. 54) by John, who, known to some of the high priest's servante, was readily admitted (John xviii, 18), and introdreed Peter. In this court was a five, and the miscellaneous crowd not admitted to the judgment chamber, lingered around it,

Peter among them. At the door Peter was probably recognized by her who kept the door (see Mark xiii. 84 and Acts xii. 18) as a Galilean, and shut out till John obtained admission for him. Here his apprehension would begin But, perhaps to put a bold face on the mat ter, he sat down in the very middle of the priost's servants (Luke xxii. 55.) By and by, she who kept the door, free now, camo among the other servants, recognized Peter among the other servants, recognized Peter in the light of the fire, and taxed him with being a disciple, as well as John, "And thou also," &c. (v. 67.) Taken unawares, overpowered by the entire surroundings, in a lead at members, he without a recognized the control of the co bad atmosphere, he utters a prompt denial, hoping thereby to stop any further inquiry, but the hope, as usual in such cases, was vain. The porter's suspicions had been imparted, and as he drow near the door, parhaps to drop away, the woman now at the door must needs show how much she knew, and say, "This also is one of them," and the group, with words and looks, enforce the charge (see Lube zzii. 58.) He cannot now belie himself, another falsehood is made a

To go out now would arouse suspicion: He must put a good face on it, and talk and seem at his oase. But his talk is Galdean. The burr (or "brogue") of the Highlandez cannot be mistaken. A kinsman of Malchus is there, ready to take sides, and he presses the charge. The case is desperate and ruin seems to him inevitable. His own previous words shut him up to the evil.

II. THE FALL AND ITS AGGRAVATIONS.

necessity by the first.

"He denied" (v. 68), he "denied again" (v. 70), "he began to curse and swear" (v. 71) in reply to the third challenge. He was afraid. He was entangled in his own speech. He had to make each denial stronger than the last, stronger than was needful. He lied too much, as is common in such cases. He denied that even he knew the meaning of the charge, another common expedient. He denied with such language as might woll clear him of the imputation of discipleship, "swearing and cursing." This was his shameful fall.

It was aggravated (a) By his formor boasting and loud profession (vs. 29 and 81); (b) By his spasmodic courage in outting off the ear of Malchus; (c) By his being warned so solemnly by the Master (c. and Luke xxii. 31; (d) By all the grace the lad received from Jesus, as walking on the sca; (c) By the mode of disclaimer, with needless lying and forbidden language;

with needless lying and forbidden language; and (f) By the very scorn and derision through which Josus was then passing.

But when a man sins thus we need not distinctly mark off the blended elements of distinctly mark off the blended elements of folly and sin. He has fallen into the toils of Satan, who is not content with tempting and seducing, but will also degrade his victims. Hence the folly, almost like madness, mingling with attempts to hide sin.

III. The Reprintance. Peter could never have been apply in his sin.

have been easy in his sin. No true disciple is. His conscience was being wounded. He was hurting himself while lying to save himself. He was, perhaps, in his later lies exusing himself by the former. He had committed himself to a denial; and now consistency required him to stand by it. But when the cook crow the divine word came to him, and flashed over his mind such light as showed his own blackness; and nght as showed his own mackiness; and when the Lord, either turning to him from the inner room, or when led past him, "looked on him," the appeal was irrisistable. He was a disciple after all, did love Christ, condemned and despised hiraself, and was overwhelmed with ponitent remorae, "when he thought thereon he wept." Tradition says he never could hear a cook crow without tears, and it might well be so.

It is the word of God that usually brings

men to repentence. The Holy Ghost brings to remembrance. See Peter's sermon in proof, Acts. ii. 87. Divine providence through natural events may co-operate with the word as when the cock crew." So bereavements, adversity, the death of others may, and often do, instrumentally awaken men to remore. The sight of Christ suf-fering is the most melting in the world. (See Zech, xii. 10.) Peter saw him whom he

had pierced, and mourned.
From this most mourned and humiliat-ing most we may learn, is Peter did, lec-sing most by he firenteen.

٧

المعادقين ود

1. As to our professions There was no thing wrong in the disciplor protestation of love and fidelity to Christ, had he relied on divine grace and felt the need of it. Wo are not to withhold the avowal of love to Jesus because others have fallen away, but to make it in dependence on divins help and in deep distrust of ourselves.

2. As to the mode of temptation. Satan desires the fall of professing disciples; but he would be powerless if our hearts did not give him an opening. Satan unproves the occasion, uses circumstances, plays on our fears, motives of self-interest, leads us to commit ourselves, tortures us even while we do his behests.

8. As to our associations. better be beside Jesus than afar off, and if he is to be there at all, he should have shunned association with the servants of the high priest. John who made no apparent attempt at concealment seems to have encountered no criticism. We may expect grace when we are tempted where our duties are, not when we run into temptation.

4. As to our self-ignorance. Peter, nor worse than the rest of us, without grace and the microssion of Jesus, which alone saved Peter from the fate of Judas.

5. As so true repentance, how it is awakep-d, how it shows itself. See the difference between Poter and Judas. Peter flung himself forth to weep, Judas to kill himself. But it is sovereign grace that makes the difference.

makes the difference.

6. As to the grace of Christ. See Peter restored in John xxi. 15-17. Jesus is the same still, tonder, faithful, compassionate and ready to restore and raise up the fallen. Backsliders should hasten to him.

SUGGÉSTIVE. TOPICS.

The circumstances—the time—the place -the occasion--where Jesus was--where Poter was-how he came there-his companions—how challenged—his teelingshis first error—the renewed charge—his embarrassment—his course—needless ly —the third assault—occasion for it—his ing—the third assault—occasion for 15—1118 vehemence—probable cause for 1t—the exact sin—the aggravations of it—the means of awakening him—and us—the effects on him—the nature of true repentance—the evidence of his—the lescons we may learn as to temptation and the mode of deliverance and restoration.

Why a Teacher Should Be Loved.

The teacher who is not loved by his scholars is not likely to do them much good; nor can be teach them much. It is his duty to be loved; for the love of his scholars is essential to his highest usefulness. If he lacks their love he should seekit carnestly. But some teachers who are loved by their scholars do not teach much, nor do they benefit their scholars more than would any other friend. They show love and receive love. friend. They show love and receive-love. There is an end of their work. When the teacher has the love of his scholars, he should use it for the truth's sake and for Christ's sake. Unless his scholars love the Word of God and the Son of God the more through loving their teacher, his work for them is measurably a failure—it is sadly incomplete. No teacher should be content without his schelar's love; nor should he be content with that love. Having it, he must use it for the end to which he toils and prays-their upbuilding in the faith, and knowledge, and likeness of our Lord Jesus Christ.

A Hint on Questioning

When a child wishes to get information the questions he asks are generally very direct and simple. Teachers may learn much on the art of questioning by watching these characteristics, in the form and language of the questions put by children eager to gain some new truth or interesting fact. If the scholar's question is answered by another question from the teacher, the latter should be so framed as to lead the mind of the scholar to perceive the correct answer to his own inquiry, or be a clear and decided step towards the answer. A question in place of a reply should never be thrown back at the scholar in a way to confuse or vex his mind. A question book or a teacher that includes the whole history of the atonement in a question npon how God would trent the suner refusing to repent, would show little common sense. Yet questions of a similar character are frequently asked by the living teacher, and sometimes found in otherwise ereditable question books. Children love and are instructed by short, direct, and clear questions presenting one point or calling for single fact only.—Su

A CORRESPONDENT writing to the Record on the use of lithographed sermons, says:
—"I would saggest a few remarks as to
the large and increasing sale of spurious discourses; I say 'spurious 'advisedly, because I conceive it to be a most dishonorable thing to pass off as your own composition the compilation of another man Many of us have been humiliated, says the Rev. Doniel Moore in his late lecture on preaching, 'by the frequent advertise-inents of lithographed sormons,' and any-one who ever read the advertisements of the Reclesiastical Gazette will find no less than three columns devoted to the entiring notifications of Harvest Thanksgivings for 1s. 6d., and Farewell Sermons for half a crown, &co. It has been well said that 'it taket a clever man to write one sermon a week, a stapid man to write two, and a fool to write three, and as there is such an increase of clever men in the Church I am not much surprised at their being driven fo their wits' end in the matter of sermon composition. But I am both surprised and concerned that any should be found unserupulous enough habitually to preach other men's sermous as if they were their own. There can be no harm whatever that I can see in preaching the unrivalled discourses of the great lights that have passed away, only provided that the congregation clearly stood who the sermons are by. For myself I should not dream or writing more than one sermon a week, and therefore on Sunday morning I preach the sermons of abler and better men, having first posted their names on the church door." It will interest our readers to learn that many of these sermons have been first presched from Probyterion pulpits, when they are ported by shorthand writers, and afterward lithing raphed for the plerical market. Induction.

By appointment of the Presbytery of Paris, the induction of Rev. Thoz. Alexander into the united charge of Mount Pleasant and Burford took place on the 9th inst., at Mount Pleasant. Rev. Thomas Lowry, of Brantford, pre id don the coensien. After the usual questions were asked and extisfactory answers given, both on the part of the minister and people, Mr. A. was formally inducted into the above or rege, and his name added to the roll of the Pres bytery. The Rev. Mr. Dunbar addressed the paster, and Rev. Mr. Hame Sie people able terms-

In the evening a social was held in the chool hous, in connection o'th the Inluction. Appropriate and stirring address. es were delivered by Messra. Panhar, Parries, and Hump, between which some choice pieces of music were given by Mrs. Farries, and others, which were Lighly appreciated by the audience. Through the strenuous offertz of Mr. A., assisted by the liberal collections of some congregations within the bounds of the Presbylery, and the abscriptions of in lividuals, a neat and comfortable church has been erected at Bishop's Gate, in Burford, and has been opened, free of debt. Mr. A. having removed to the neighbourhood of the new church, his post office address will be Mount Vernon.

THE London Weekly Review of Och 31,. says: We are glad to learn that Dr. Frager has returned from Canada, and will resume his-public daties to-morrow in the temporary place of worship occupied by his congregation in Allen's Riding School, Soymour Place, Bryanstone Square. The new building for the Marylebono congregation is-making rapid progress.

Ir is suggested that the Duke of Argyll be placed in the Moderator's chair at the next meeting of the General Assembly of the Church of Scotland as a reward for his power-uliassistance in passing the patronage act. It is argued that lay Moderators have occupied the chair, and notably George Ruchanan, the historian.

THE present state of religious liberty in

the Turkish Empire is very unsatisfactory, as far as the toleration of Protestantism is concerned. The register which records the population and property of the empire under the separate headings of its religious denominations omits all mention of the Protostants. They are frequently denied the right of being represented in local and provincial civil councils. In one province a fow hundred Roman Catholics have their legal representative, while a community of 7,000 Protestants have none, and are seriously exposed to injustice. When the firman for the building of a Protestant churchis requested, the government first issues a manifesto asking the opinion of the othersects in the place, and thus the building may be hindered for years. When Turks become Christians they have no guaranty. against bitter persecution. Those who embraced the Gospel nearly 20 years ago, while Turkey felt its indebtedness to the powers of Wetern Europe, have simply been deprived of their citizenship. More recent converts are dealt with more severe: ly. One was found hanging in a mosque at Damascus, the Ansairijeh Christians are still detained in the army at Constantinople, while the two converts of Marsh are in oxile at Smyrna. The Tarkish Government now boldly defends its repressive measures. It declares that the Hatti Humayann of 1856 does not refer to converts from Mohammedanism. This Lord Stratford de Redeliffe, in a letter to Evangelical Christendom, disputes, and argues that England should meet such anfringements of the treaty, which he helped to draw up with the threat of a withdrawal of its guaranty. The story of the attempted seizure of the Tarkish Scriptures in the Bible House at Constantinople has already been told in the Independent. While we regret the present unsatisfaatary relation of Ottoman authorities toward Protestant missions, we rejoice that the Tockish Government finds reason to fear the influence of the Gospel upon its Mchammedan subjects.

ALTHOUGH the English chaplains did not participate in the recent union, services at Calcutta, the revival has not been without effect upon the High Church party there. An earnest conference has recently been hold by the principal ministers and laymen of Calcutta, Bishop Milman presiding, to consider how the preaching and the services of the chaplains may be rendered more

Four Free Church Synods—Kie, Perth and Stirling, Lothian and Twoeddale, and Galloway—have met and pronounced emphatically their condemnation of the Scotch Patronage Act. The resolutions which they have each nearly manimously passed, indicate in decided language the Erastian character of the Act. It was unmistakably shown that spiritual independence in the Established Church of Scotland. is still a theory, and that the Aribes offered to the Free Church by the Patronage Act will be universally secuted by every hones and will be universally secuted by every hones man who holds the Disraption principles of 1848. There is little doubt that the Palemage Act will give a great impulse in fightand to Dissand thumant.—Wealty Boston.

Boeiry.

"Good since, and bad times, and all times, pass

Then cheerily bend to the our; Through depth and through shallow, through calm

and through tempest.

The bark is still nearing the shore Our "times" we can neither foretell them nor rule

tuem: Lot us face them, however they come;

Pray God for one true hand to clasp through the Till night brings us haven and home.

-Tinsley's Magazine

"What Can It Matter?"

BY THE HON. MRS. GREENE.

PART II.

Mary had a fair share of bedily strength and a great deal of determination where anything of principal or duty was involved, and rather than leave the gate of Farmer Stock's pasture ground open, she was de-termined to exert both these attributes to the utmost. But it was all of no avail; the gate swung back every time she thought she had fastened it, and Willie was already half the field in advance of her. She bruised all her shoulder in trying to press it into the holdfast, and worried and heated herself to such a pitch that was most unusual for so placid a mind; and at length, sorely against her will, she was obliged to give it up, and follow Willie's footsteps across the

"Well, you shut it, didn't you?" asked Willie, not deigning to look back as he heard Mary panting up behind him. "You ought to be Farmer Stock's own doughter so you write you. daughter, so you ought; you're so particular about trifles."

Mary did not answer him. She felt her temper was troubled, and she had no wish to quarrel, or to spoil all the pleasure of their expedition by wrangling; so that she walked on beside her brothur in silence, trying to grow calm again, and to recover from the great exertions which had made the muscles of her arms and back ache

Sprat had the happiest knack of diverting people's attention to himself, by tricks and exploits of all kinds; and now, as if sensible of the silence existing between his young master and mistress, he seemed bent on attracting their notice. The grass, which had neither been graz-

ed nor cut since the autumn of the previous year, was now a good height—so high, that the blades come up to Master Prat's shoulder; but instead of walking through it like a sensible dog, he suddenly began leaping and bounding in front of them, raising his whole body from the ground, and seeming to fly over the intervening spaces, while the ripe dandelion-heads sent off clouds of feathery dust, as he knocked them hither and thither.

But presently Master Sprat came to a standstill, and, pointing with his nose towards the ground, seemed all at once as if turned to stone. Not a muscle did he move, nor even was his little stubby tail; but waited, with his eyes fixed on one spot low down in the grass, till his master

"What is it, Sprat? Good Sprat! hie, seek it out!" cried Willie, fancying it was a field-rat or a hedgebog, or some such ani-

But Sprat made no movement in advance, and as Willie drew nearer to examine the spot for himself, a bird rose up from the ground with a harsh frightened scream, and mounting into the air above Willie's head with a whirring sound, continued, with shrill notes of terror, to express her sense

of alarm.
"It is a partridge, Mary! just come here we have actually lighted on a partridge's nest in the grass. I know the eggs well. I say, what a rare piece of luck; and am't they beauties, just?" And Mary having joined her brother, they both stood for some minutes, thoroughly enjoying the excitement of the new discovery.

From this moment out all remembrance

of the gate or their temporary quarrel pass ed from the children's minds. They took one egg, only one, from the nest, and full of new-born zest for the expedition, pressed forward, and crossing the gate at the far end of the field—which was not so high or so impracticable a one as the other—they were soon on the borders of the glen.

It was now about the hottest part of the day, and the shade of the trees, when they reached the proposed end of their journey was most refreshing. Willie revelled in it even more than Mary, for her large straw hat kept her head cool, and sheltered her eyes from the sun, while Willie had been obliged long ago to remove his, in order to place the partridge's egg in safety; nor could be grumble over this deficiency, as Mary had implored him, on sotting out to take the basket with him for this very pur-

The cool green atmosphere under the trees looked so inviting, Willie and Mary ting their egg hunt, and both being in high good humor, Willie rallied his sister on her obstinacy about the gate, while she snubbed him for his carelessness and general want of method and order.

"It is always the same cry with you, Willie," she said, as she tekled her brother's ear with a long blade of grass; "'what does it matter?' or, 'what can it matter? or, 'why should it matter!' and then, in the end, it generally does matter a great lead and some one or some thing comes to deal, and some one or some thing comes to

grief."
"I nover say anything of the kind," replied Willie, laughing. "Besides, even if I do, I'm quite right to say it; for what can it matter whether one puts the kettle on the right hob or the left, or puts their spoon into the right annd corner of their mouth, or the left? and yet, if you saw me doing either the one or the other, you'd shout at me, just as if I was making the most awful mull in the world. No, no, you'll find out in the long van, Mary, that my plan is the best, and the less one wor-ries and fidgets themselves over such trifes

the longer one will live."
"Unless you live for a hundred years

longer than I do you will never convince me of it," cried Mary, hughing.

"And pray, supposing I were to outlive you by so many years, how am I to con-vince you of the fact when you will have vince you of the not when you will have been dead and gone for a century? But that's the brage of your reasoning, Mary—a compound of old women's saws and logic!" and Willie, yawning, lay back upon the morey turf, while Mary still pursued her counation of tracing lines man his browoccupation of tracing lines upon his brow, nose, and ears, with the feathery tip of a

rine blade of grass.

But by and by the workmen's bell in Farmer Stock's yard could be heard booming across the fields, announcing to the labourers that it was one o'clock, and time for dinner, and bidding the wives in their cottages look sharp and see that every-thing was ready for the good man, when he

thing was ready for the good half, when he came home for his mid-day meal.

When Willie and Mary heard it, they sprang to the ground, and looked into each other's faces with dismay; so much time had been lost in crossing the fields, and hooking ufter the partridges nests, the morning had slipped by without their knowing it, and now they would only have time to make a hurried search for the treasures which lay concealed in the thicket of "old Stack's glen," as Wilhe irreverently called it.

He had "spotted," as he had told Mary already in the cottage, several of these prizes beforehand, and consequently, they were not long in finding and taking possession of some really rare and pretty specimens of the genus "egg," all of which were now placed in Willie's hat, both for security and convenience, and in addition to these, many other new nests were found; for the glen was not a common resort for egg-hunters, and the birds had, until now, built their nests and reared their young in comparative safety and seclusion.

It seemed to the children as if ten minutes had scarcely gone by, when the hell, from the farm swung out its summons again, and Willie knew he had now barrly time to cross the fields and get home, so as to go with his father to the dairy fields, where forty or fifty cows had to be milked, and

the caus full of the white frothing fluid to
be driven home fo Farmer Stock's dairy.
"What a bother to have to stop now, just
when I was in the very thick of nests of
all kinds!" cried Willio, testily, as he clumbed over the arm of a branch, and let himself swing down to the ground. "If you had not lost so much time over that confounded gate we'd have had another half-hour to spend here. It's too bad! I wish you'd be satisfied to do as I tell you, and not always fight up for your own opinion."

Mary did not answer. She had sense enough to know that in Willie's present humor anything she said would only add fuel to his wrath, so she busied herself wrapping the eggs round in soft dry moss, and placing them again in the deep crown of her brother's hat.

Still, they had not done a bad morning's work. They had secured the much-coveted egg of the golden-crested wren, besides many other good and valuable specimens. And as Willie counted them over, and found they had a total of fifteen, his brow somewhat relaxed, and, whistling for Sprat who had been chasing rabbits in a neigh-boring furrow, to follow him, they went out of the glen, and crossed over the gate which led them back into the pasture-field.

"Well, Mary, where is the bull?" asked Willio, as, having helped his sister over the bars, he turned to survey the field. "Lake all your other sare predictions, it has ended in smoke, and a nice chouse it would be now if we had to force open that gate a second tune; why, father would have start ed for the dairy field without me, and I should catch it pretty hot for my pains. Come now, Mary, confess you were wrong what could it matter?"

Mary shook her head, but still sought safety in silence; for, though Willie's arguments sounded plausible, she knew they were unsound and hollow, and that she had right on her side, though she could not at the moment make it appear so.

And yet the moment was near at hand which was to prove its truth to a demonstration, and give to her "girl's logic," as Willie had so contemptuously called it, weight which even Willie himself would be forced to recognize.

Meanwhile, Willie pressed forward towards the open gateway, carrying the precious hat in his hand which contained the speels of the day; his face was flushed with excitement, and his whole carriage exultant and trumphant. Mary followed closely at his heels, a little less trumphant, but still well pleased with the day's success, till they both reached the gate, which still through which they passed again, Mary making one more ineffectual effort to close

it as she went through.

The pasture from this out was free of check or hindrance, nothing save rows of stately beeches marked one field from another; across whose stems, when necessary an iron railing could be temporarily fixed to separate the grazing grounds. It was a picturesque pasture also, for the sward was undulating and close, and dips and hollows gave shady nooks, where the sneep could huddle together on sunny days, or in stormy or uncertain weather.

Willie began to lag a little in his pace as he drew nearer home, for the sun was beating down on his uncovered head, and mak

ing him feel faint and giddy.
"Run on, that's a good girl," he cried to his sister, " and fetch me out the basket from the house, for I counct stand this heat longer; it is making L o as sick as a dog; and for goodness sake call in Sprat, for his barking would drive a saint mad!

Mary turned, as her brother spoke, and looked in his face, for she was afraid he might be feeling more ill than he said, at the same time calling to the dog to come.

"What can he be barking at I be is down somewhere in the hollow, and does not hear me. Sprat! Sprat! she cried, pausing, and looking across the field.

At this moment there was a strange sound like the muttering of distant thunder. and Willie paused too, and looked round, while his face grow whiter than before.

"It could not be the bull?" he said quickly; for the sound was not unfamiliar to his ear, and the suggestion of his heart found vent in sudden words of terror.

"Oh no, Willie! how could it!" cried

Mary, running a few steps forward, and trying if it were possible to catch a glimpse over the brow of the meadow. "Come back! come back! are you a

mad-worsan?" cried Willie, elmost floreely as again the muttering sound rose distinctly on the cultry afternoon sir, followed almost immediately by a loud and brazen roar of

anger. "Good heavens! if it is the bull we must cut and run for our lives," said Willio, in a tone whell counded to Mary so strange and unlike himself, that she looked at him for a moment in unbelief and terror-stricken surprise.

But ir another instant all doubt on the subject was removed, as the huge black bull belonging to Farmer Stock came round the corner of the hillock, tearing up the gravel with his feet, and bellowing forth

his anger and defiance.

"Sprat, Sprat, you brute! come here, sir!" reared Willie, furiously; for the dog was leaping up at the animal's nose, and evidently driving it to desperation. But it was no use to shout or whistle; Sprat it was no use to shout or whistle; Sprat was far too excited to hear or see any one; besides, there was the danger of attracting the bull's fury to themselves. So Willie, turning, measured with his eye the distance between his home and the spet where they stood.

"If the bull takes it into his head to give us chase we are lost," he said, turning, with white lips, to his sister; "we must only make for home as fast as ever we can, and

make for home as fast as ever we can, and trust to our legs to save us."

But even while he spoke there was a loud yell of pain from the unfortunate dog, and looking to the corner of the field, they saw poor Sprat tossed high into the air above the horns of the furious animal.

The cry of horror uttored spontaneously by both Willie and Mary, as they heard their favorite's yell of pain was perhaps the was perhaps the that could have happened, for the bull seemed instantly to become aware of their presence, and, in this discovery, to lose sight of all other surroundings, and to con-centrate all his fury on the haman occu-

pants of the field.

"Run, Mary! run for your life! he has seen us!" cried Wilhe, catching his sister by the tippet and dragging her forward.

"If we could only reach the stile we would

be safe!"

Not another word was said by either of them, but, distracted with fear, both children fled for their very lives. Mary was fleet of limb, and, unencumbered by the precious capful of eggs, she soon distanced her brother, and was making good speed towards the haven of safety.

But Willie, already sickend by the intense heat of the sun, and still, unwilling to part with his much-prized treasures, strove vainly to keep up with his sister. His legs trembled and bent beneath him, and the sky and fields and the flying figure of Mary, be safe!"

sky and fields and the flying figure of Mary, all sped round and round before his eyes. At last he ventured to look over his shoulder, and saw, to his horror, that the bull was close upon him; it was coming up at a furious gallop, at every stop tearing up the grass and mould, and snorting threaten-

Away went the capful of eggs—the oval and spotted trophics of the day—flying and hopping over the field in reckless disorder. For one brief moment this action was of service to the boy, for the animal, blind with rage, seemed for a time to imagine that in Willie's broad-trimmed straw hat his

enemy lay at his feet. Wilhe, who at every step stumbled and fell in the giddiness and terrible anxiety of his flight, heard Mary's voice call to him from the stile. She had reached it, while he—he, her chlor brother, and superior in strength and courage—way nauture here. strength and courage-was panting hopelessly to overtake her. Why did she not come to his help? Why did she not call some one to save him from this dreadful

"Willie, Willie, make haste, make haste!" she cried; "a few steps more and you will be safe. Father is running up the road, and will be in the field in a moment!"

But all the fathers in the world could not save Willie now, for the buil was actually at his heels, and the scattered mould and clay were rattling sharply about his ears; he looked up and saw Mary standing on the stile, her arms stretched out to save lum, but in the next moment he was driven with terrific imporus, and dashed headlong against the high laundry wall

Mary gave a yell as she saw her brother thrown forward, almost at her very feet, impaled, as it seemed certain to her, against the stone facing of the wall; but happily this was not the case. He had been dashed against it, it was true, but the horns of the bull had missed their aim, and instead of plunging into poor Willie's body, they had struck the wall above, and Mary saw that before her brother could receive the necessary coup de grace, the bull would have to recoil a step or two into the pasture behind. She never stopped to reason; indeed she never knew exactly why she did it, but in this critical moment of extremity. Mary seized the ulac dress, which was hanging on the wall beside her, and flung it hastily down upon the head of the infuri-

The aim was a good one, for the curved horns caught the linen fabric as it fell, while the stones which had hold the dress in safety above rattled down upon the animal's neck and shoulders. In his rage he loaped aside, tossing his head aloft to rid hunself of the unlooked-for encumbrance, but by this movement he only succeeded in entangling himself worse, for the dress still chinging tightly to the point of his horns, now fell over his eyes, and dangled down in front of his legs to the very ground.

Again he recoiled, moving backward step by step, to shake himself free from the blinding hindrance which now covered his vhole head, while muttering with an awful but supr ressed anger.

"Willie, Willie, make haste! if you can only get up here and cross the stile you are safe. Here, here, I will pull you across," cried Mary wringing her hands hopolessly, as she saw her brother lying stunned and motionless at the foot of the wall beneath. What was she to do now? Another moment, and the golden opportunity might bo lost. She gathered up her skirt in her refreshment, not the hand, and, braye girl as she was, niade ready to leap into the field again, and face the danger ne had so happily escaped, holy life.—Boner.

when all at once a strong hand pushed her aside, and some one jumped heavily from the top of the stile into the field beneath.

It was her father, and in another mo-ment Willie was lifted up and partially helped partially dragged over the wall into a place of safety on the other side. The bull, who at every fresh moment became more entangled in its linen noose,

was soon secured, and a chain having been fastened into the ring into his nose, he was led away across the meadow to his own pasture field.

Meantime Willie was slowly becoming aware that he was safe, and that his safety was not owing to his own prowess, or his own skill, but to Mary's ready wit and dauntless bravery. He said little then; indeed he scarcely spoke all that long evening, but lay on the settle in the kitchen, starring into the five and sighing heavily Meantime Willie was slowly becoming staring into the fire, and sighing heavily

to himself.

But that night, when Mary crept into his room in the dark, to bring him a cooling drink and to wish him a comfortable and restful night, he stretched out his hand, now hot with fever from the shock of the now hot with lever from the shoek of the past danger, and drawing her down close to him, said into her car, "Mary you are the bravest and truest little brick in all the world; if it was not for you ard your 'girle' logic,' I should be dead and gone now. I'm logic, I should be dead and gone now. I'm sorry I have nothing to give you in return, though know you don't mind that; but this much I'll promise you, old girlie, that with God's help I'll never worry you again with that most foolish of all my foolish sayings, 'What can it matter?'"

(Concluded.)

A Japanese Opinion of Foreigners.

A Florence correspondent tells of a curious translation of a Japanese description of Yokohama, with a detailed account of the manners and customs of the resident for-Written with such naivette, it was eigners. Written with such naivette, it was evidently intended for popular instruction. In the author's opinion, swinging forms a regular part of a European boy's education, in order that, having to seek his fortune in distant lands, he may not suffer from seasickness. The Japanese writer also states that the foreigners, although good men of business and excellent horsemen, entirely neglect that philosophical and literary culture so much esteemed by his own countrymen. He is kind enough to add that they are as clean in their person as the Japanese, and gives a minute description of their dwellings and domestic life. Jealousy, he says, is an unknown passion among them, and so much affection exists between man and wife, that it is quite a common occurrence to see a European couple walking arm-in-arm in public.

Wood Books.

In the nauscum at Hosse-Cassel, Germany, is a library made from five hundred Euro-pean trees. The back of each volume is formed of the bark of a tree, the sides of perfect wood, the top of young wood, and the bottom of old. When opened, the book is found to be a box containing the flower, seed, fruit, and leaves of the tree, either dried or imitated in wax. At the Melbourne International Exhibition of 1866, Colonel Clamp exhibited specimens of Victoria wood converted into small boxes of book form, according to a design adopted by that gontleman at the Victoria Exhibition of 1851, and then suggested by Baron Ferd. Mueller. Nothing could be more interesting than a library (to speak allegorically) of such imiturary (to speak allegorically) of such imitation books, representing the different timbers of various countries which could be systematically, or alphabetically, or geographically arranged. Australia alone could furnish of such a collection over a thousand volumes. At the Paris exhibition of 1967 volumes. At the Paris exhibition of 1867, Russia showed a similar collection of wooden books cleverly designed, showing the bark as the back binding, and lettered with the popular scientific names of the wood. Each book contained samples of the leaves and fruit of the tree, and a section and shaving, or veneer of the wood.—American Educational Monthly

Photography and the Transit.

The plan to be pursued in applying photography to the observation of the transit consists in taking a succession of photographs at short intervals, say every minute, during the progress of the transit. Each of these will show the oright disk of the sun with Venus as a little black dot on it. This dot will appear in the successive photographs to occupy points which, taken together, will form the path traversed by the planet. From these photographs, or from enlarged cories of them, measurements are to be made with suitable micrometers, of the distance ard direction of the planet from the sun's centre. These will give the path of the planet, and the length of this path compared with the solar diameter. This length is to be compared with similar measurements made at the stations selected for comparison.

Great hopes are entertained of the superior accuracy of this method. It has one great advantage over the usual methods They can only be applied when it is possible to see either the beginning or ending (or both) of the transit. A passing cloud, a misplaced eye-piece, or a bungling assistant may destroy the labors and preparations of months. But in the photographic method it is possible to derive the path of the planet from a portion, and any portion, of the photographs. Of course the success of the plan will depend upon the skill with which the photographs are taken,—the precision with which all errors arising from refraction, from expansion of tubes and plates by heat and from urndiation on the photographic plates, may be detected and allowed for.—
David Murray; Scribner's for Dec.

A nour life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great, heroic act, or mighty martyrdom, make up the true Christian life. The little constant sunbeams, not the lightning; the waters of Siloah, "that go softly" in their meek mission of "that go softly" in their meek mission of refreshment, not the waters of "the river, great and many," rushing down in torrent noise and force, are the true symbols of a

Scientific and Aseful.

WALK IN THE SUN.

Complete exposure of the person to sup. light invigorates and increases the activity of the cerebro-spinal nervous system, makes a person feel strong, active, lively, cheerful, clastic, buoyant. In all diseases, therefore, where the mental faculties are involved, as in insanity, melancholy, despond noy, dull-ness, confusion of ideas, etc., it is a power. ful auxiliary, and, in many cace, a neces.

WHOOPING COUGH.

A writer in the Medical Journal, London, states that in cases of whooping cough don, states that in cases or whooping cough in the last stage—that is, after the third week—he has had one ounce of the strongest liquid ammonia put into a gallon of water in an open pan, and the steam kept up by means of hair a brick made rad het up by means of hair a brick made red hot throughout, and put into the boiling water containing the ammonia, the pan being placed in the middle of a room, into which the patients were brought as the ammonia steam was passing off. This method, he says, was used in the evening, before bedtime, and it proved so efficacious in abating the spasmodic attack, and after three or four days terminating the malady, as to establish bayand doubt the value of the establish, beyond doubt, the value of this mode of inhaling ammonia as a therapeutic agent in tranquilizing the nervous system in the whosping cough.

TO CLEAR A ROOM OF MOSQUITOES.

Take of gum camphor a piece about onethird the size of an egg, and evaporate it by placing it in a tin vessel and holding it over a lamp or a candle—taking eare that it does not ignite. The smoke will soon fill the room and expel the mosquitoes. One night, not long since, I was terribly annoyed by them, when I thought of and tried the shove, after which I neither saw nor heard them that night, and next morning there was not one to be found in the room.

TO CLEAN CLOTH GARMENTS.

Wet a spongoin warm water, and squeeze it out till nearly dry; then sponge one place after the other until all the garment has been elenased. All the dust and soil will be absorbed by the sponge. But if the garment is very much soiled, wash the sponge in clean water several times, squeer ing it as dry as possible by wrapping it in a piece of black alpaca. This method of cleaning is more effectual than a handbrush, and many spots will disappear by the use of pure water.

FARMING PAYS.

A correspondent of the New England Farmer finds no cause to be dissatisfied. He says: "I invested my capital in a farm seven years ago, and owed four hundred dollars more than I was worth. I have cleared the farm of debt, increased my stock four-fold, have added fifteen thousand feet of store-room to my barn, and filled both the old one and the new one with the best of hay. I have repaired buildings to the amount of two hundred dollars, supplied the farm with necessary tools, and within the last gear paid something more than one hundred dellars for education, and have more money due than I owe. I have attended to no other business. Farming does pay."

HOW TO WATER PLANTS.

Mon combining both science and practice are settling down to the conclusion that the common practice of watering plants in a drouth in slight sprinklings daily is, to put it mildly, not the best way. It merely wets and hardens the surface without reaching the roots, closing up the pores on the earth, thus preventing access of the moisture-laden atmosphere to the roots, at the same time affording a medium for the ascension and evaporation of the water in the soil. To show that they are forming similar conclusions on the other side of the Atlantic, we quote from some sayings of the celebrated Mr. Mechi: "The sum of our experience in watering amounts to this—that thorough soaking of the ground two or three times a week is much better than the same amount of water than t the same amount of water applied in dublets daily, only sufficient to wet the upper surface, but not the under strata of each contiguous to the roots. Cold spring water should, before applying it to a heated soil, be allowed to stand exposed to the run and air for a few hours. The colder the water is, and the warmer the soil, so is the necessity of applying it in abundance; for it is evident, though we cannot explain it, that the result produced upon plants by applying cold water to the soil, when at a high termonature relative and applying cold water to the soil. high temperature, unless so copiously applied as to saturate the soil completely, is fatal to tender or weakly plants, and the soil completely, is fatal to tender or weakly plants, and the soil completely, is fatally the same of the soil of the s often less or more injurious to strong co

healthy ones." PREPARING POULTRY FOR MARKET IN FRANCE.

In the vicinity of large towns in France, millions of fat chickens or capons are sen millions of fat chickens or capons are sent to market every year, an enormous supply going constantly ito England. When the fowls are put up for fattening, they are fed almost entirely in crushed millet, or barley (or a mixture of the two,) kneaded into tough dough, to which a little butter of lard is added. Their drink is usually pursually, shightly is westered with sugar; sout milk, slightly is weetened with sugar; sour milk with sugar is frequently substituted. By means of this nourishing diet, the fowl acquire a delicate, white, and savory meat and become fat in an incredible short time—often in ten days. Fat poultry is never sent alive to market. Capons, chickens and pigeons, are bled at the threat, hanging head down until all the blood had escaped. Geese and ducks are killed by a stab in the milk, slightly [sweetened with sugar Geese and ducks are killed by a stab in the nape of the neck. The feathers are picked off with great care, to avoid injury to the nape of the neck that care, to avoid injury to the neck that the feathers have been washed skin, and after the fowls have been washe clean, they are well rubbed with wheat bran, which whitens them; the butche is done at night, and they are hung up with a few raw truffles in each body. In the a few raw truffles in each body. In the morning these are removed, having given delicate flavor to the flesh.

His Hignness Dhulcop Singh as madhis usual annual contribution of one thou and pounds to the Presbyterian Mission Equation 19 in Egypt. For more than ten years not this gift has been regularly received.

TO SUBSORIEERS.

We do not think we are asking too much in requesting every one of our subseribers to look at the little RED LABEL on his paper, which will tell him how his account stands with us. Should you find that the time paid for has expired, renew at once, by remitting in PROISTERED LETTER, AT OUR RISK. Let no one delay because he may suppose the amount of his indebtedness to be small. Thousands of subscription accounts over the country aggregate a large amount, and it is only by the prompt payment of these small sums that the publisher is placed in a position to meet the formidable bills for paper, wages, rent, &c. During the next two months we have unusually heavy demands to meet; and we look to our friends for a cheerful response to this somewhat pressing invitation to PAY UP!

TWO MONTHS FREE!

In order to secure large additions to our subscription list before the 1st of January next, we have determined to offer the paper for FOURTEEN MONTHS at the regular yearly subscription price of \$2, payable in advance. May we ask our friends to aid us in this connection! There is not a reader of the BRITISH AMERICAN PRESBYTERIAN but could place the paper in the hands of a neighbour. Indeed, many could secure several new subscribers, if they but made the effort. But even supposing each of our subscribers forwarded only one New Name, our list would at once be doubled, and THE PRES-BYTERIAN, for a long time struggling for a mere existence, at one bound would take a proud position among the journals of the

The object is well worth the effort; and we ask the hearty co-operation of ministers, elders and others, in the work of extending the circulation of The Preseyterian in every congregation throughout the country. don't puff off the work. Begin as soon as possible, and continue until every family has been approached.

Special Yotices.

ELECTRICITY! THOMAS' EXCELSION EC-LECTRIC OIL!—WORTH TEN TIMES ITS
WEIGHT IN GOLD —Pain cannot stay where it is used. It is the cheapest medicine ever made. One dose cures common sore throat. One bottle has cured bronchitis. Fifty cont's worth has cured an old standing cough. It positively cures catarrh, asthma, and croup. Fifty cents' worth has cured crick in the back, and the same quantity lame back of eight years' standing. The following are extracts from a few of the many letters that have been received from different parts of Canada, which, we think, should be sufficient to satisfy the most skeptical: J. Collard of Sparta, Ontario, writes, "Send me 6 doz. Dr. Thomas' Eclectric Oil, have sold all I had from you and want more now; its cures Fifty cont's worth has cured an old stand-Thomas' Eelectric Oil, have sold all I had from you and want more now; its cures are truly wonderful." Wm. Maguire, of Franklin, writes, "I have sold all the agent left, it acts like a charm—it was slow at first, but takes splendidly now." H. Cole, of Iona, writes, "Please forward 6 doz. Thomas' Eelectric Oil, I am nearly out, nothing equals it. It is highly recommended by those who have used it." J. Bedford, "Thamesville, writes—"Srind at once a further supply of Eelectric Oil, I have only I bottle left. I nover saw anything sell so well and give such general satisfaction." J. Thompson, Woodward, writes—"Sendance some more Eelectric Oil. I have rold entirely out. Notning takes like it." Miller & Reed, Ulverton. P. Q., writes—"The Eelectric Oil is getting a great reputation here, and is daily called for. Sand was further supply without degreat reputation here, and is daily called for. Send us a further supply without delay." Lemoyne, Gibb & Co., Buckingham, P. Q., writes—"Send us one gross Eclectric Oil. We find it to take well."

Sold by all medicine dealers. Price 25 S. N. THOMAS, Phelps, N. Y.

And NORTHROP & LYMAN, Toronto, Ont., Solo Agents for the Dominion. Note-Eclectric-Selected and Electrized.

New Advertisements.



This Establishment was opened in 1869 for the express purpose of supplying the Public with FIRST-CLASS

TEAS & COFFEES

AT MIDERATE PRICES. The success which has attended our efforts is a proof that the Public appreciate fair deating, and give a hearty support where and when deserved!

Our Stock of NEW TEAS

is large and well selected, and offered at our ropular prices—

BLACK, GREEN, JAPAN, & MIKED, From 40c. to 80c. per Lb.

Twenty Pounds or over sent to any Railroad Station in Ontario, free of charge, any coipt of the Cash or C O. D Orders called for in the city, and Goods delivered

Remember the Address-WM. ADAMSON & Co.

186 YONGE STREET, 5th Boor North of Queen street. 1875.

POSTAGE FREE!

Now is the time to Subscribe to

Harper's Periodicals.

HARPER'S MAGAZINE.

The Magasine has done good, and not evil all the days of its 1110.—Brooklyn Lagle

HANPEN'S WEEKLY.

The ablest and most powerful filustrated periodical in this country.—Louisville Courser Journal.

MARPER'S DAZAAR.

The Organ of the great wor'd of fashion.—Beeler Traveller.

TERMS FOR 1875.

HARPER'S MAGAZINE, One year . . . 34 00 HARPER'S WEEKLY, One year HARPER'S BAZAAR, One year

One copy of either will be sent for one year, Postage Prepaid by the Publishers, to any Subserflor in the United States, on Receipt of Four Dollars.

Handri's Madazine, Handen's Weekly, and Handen's Bazaar, for one year, \$10.00, or any two for \$7, postage prepaid by the Publishers.

An extra copy of either the Madazine, Weekly, or Bazaar will be sent gratis for every Club of Five Subscribers, at \$4 each, in one remittance; or Six copies for \$20 without extra copy; postage propaid by the Publishers.

JUST RECEIVED!

THE ANNUAL VOLUMES,

Of the following Periodicals for 1874: THE SUNDAY MAGAZINE, \$2. THE QUIVER, \$2 KIND WORDS, 90c.

JOHN YOUNG, U. C. Tract Society, 102 Yongo Street

PRESBYTERIAN

LITTLE FOLKS, 90c.

CHATTERBOX, 90c.

Yenr Zook & Almanac

And to be continued Yearly.

Edited by REV. JAMES CAMERON, CHATSWORTH, ONT. WILL BE OUT EARLY IN DECEMBER.

WILL BE OUT EARLY IN DECEMBER.

The YEAR BOOK is intended to be a handy book of reference on all important matters connected with the Presbytenian Churches of Uritish North America; a means further of spreas g information among Prosbyterian people, as to the history, work and prospects of Presbyterianism in this land and nother lands, as a beginning also in the work of collecting statistical, ecclesiastical and historical materials, that may be useful in after times as a contribution to the history of the Presbyterian faith in this section of North America, and as an efforting lastly, from Canada to hor sister Presbyterian Churches throughout the world, for the work, already begun, of ascertaning the strength of Presbyterians in in Christendom, of bringing its scattered branches to know each other botter, and of uniting them in such work as may be common and possible to both.

The YEAR BOOK will therefore, contain a calondar marked with days famous in Presbyterian Churches now negotiating regarding Union; the Presbyterian Colleges in the Dominion, with names of Professors and subjects of study; sketches of the origin and progress of some of our leading Presbyterian Congregations; a glimpse of the branches of the Presbyterian family in other parts of the world; obituaries of Prosbyterian Uninsters in Canada deceased during the past year; together with short articles on Prosbyterian topics of practical interest, such as Presbyterian Union, Pastoral Sustendation Fund Mission Work, and Ecumenned Council of Presbyterian Churches.

Correspondence has been opened up with leading men in various countries for obtaining citical deceases.

Churches.
Correspondence has been opened up with leading men in various countries for obtaining efficial documents and personal information, and our replies have been prompt and cordial.

Neatly Bound in Stiff Paper Wrapper, 25 cents. In Limp Cloth, 40 cents. JAMES CAMPBELL & SON, Toronto. And all Booksellers and Newsdealers.

CANADA PERMANENT LOAN AND SAVINGS COMPANY.

INCORPORATED 1833.

PAID UP CAPITAL.
RESERVE FUND
TOTAL ASSETS. 3,200,000

OFFICE:-MASONIC HALL, TORONTO STREET.

SAVING BANK BRANCH. Money received on deposit, and interest allowed at 5 and 6 per cent per annum payable half yourly. Being guaranteed by the capital and assets of the Company, amply secured by nortgages or approved real estate, depositors are at all times assured of perfect safety.

J. HERRERT WAGON

ocreect safety.

J. HERBERT MASON,
Toronto, 1st November, 1874

Manager.

Miscellaneous.

NOUNENT ACT OF 1869.

In the County Court of the County of York. Cauada, Province of Ontario, County of York.

In the matter of Hugh Macorquedale, na Insolvent on Tresday the twenty-second-day of December nort, the undersigned will apply to the Judge of the said Lourt for a discharge made, the said Act Dated at Toronto this Icta day of November A.D 1874

HUGH MACORQUODALI', By BIGHLOW & HAGEL, His Attorneys ad titem

TNSOLVENT ACT OF 1869.

In the matter of Euryann a mankets, in I isolvent

The Creditors of the above-named Inselvent are hereby notified that as has develed with me as Deed of Discherge, purporting to be executed by a unifority in number of his Creditors, for some of 200 and upwards and a presenting at least three-fourths of his indivities, subject to be compared it ascertaining such proportion, and should no opposition be offered thereto by a creditor within three unfilled days after the last publication of this notice by thing with me a declaration in writing that no objects to such discharge, according to its terms and the last days. The control of this head of the control of the said Act.

JOHN KFRR, JOHN KERR.

Toronto, ISth Nov 1874

INSOLVENT ACT OF 1869.

In the matter of James Lavingstone Milles, on Inspirent.

The Incolvent has made an assignment of his estate to mic, and the Creditors are notified to meet at the office of the Assignes, No. 23 Toronto street, in the city of Toronto, on Monday the sweet he of in the city of Toronto, on Monday the sweet he of December next, at two eclock in the afterneon, to receive streements of his affairs and to appoint an assignes.

Toronto, 18th Nov., 1874. Interim Assignes.

WATERS' NEW SCALE PLANOS SQUARE AND UPRIGHT, are the best made, the tone powerful, pure, and even through the the tone powerful, pure, and even entire scale, ret mellow and sweet.

WATERS' CONCERTO ORGANS

causet be excelled in tone or beauty; they defy competition the encertostop as time imita-tion of the British Voice.

All are warranted for six years. PRICES EXTREMELY LOW for each or part cash, and balance in monthly or quarterly payments. Second-hand instruments taken in exchange for new; also, for sale at even bargains.

for new; also, for sale at even durgaling.
AGENTS WANTED in every (ounly in the U.S.
A Liberal Discount to Teacher, Ministers,
Churchy, Schools, Lodges, Sc. Hinstead Catalogues muiled.

HORACE WATERS & SON, 481 Broadway, New York. P. O. Box, 3567.

SONGS OF GRACE AND GLORY.

The yery best Sanday-School Song-Rook. B. W. F SHERWIN and S. J. VALE. 160 pages, splendid Hymns, Choice Music, Tinted Paper, Superior Binding. Price, 18 Boards, 35c; 35,60/20 Dozen; S36/2/100. A Specimen Copy, in paper cover, mailed for 25c.

SIX NEW SORGS, in Pamphle' Form, for CERTS or ANNIVERSARIES, from "SONGS of GRACE and GLORY" Price 32 for 100. Specimen copy of the Annivesnry Songs, and Five sample pages of the Gook, mailed for three-cent gramp.

Publishers, Moracz Waters & Son, 481 Brondway, New York, P. O. Box, 3367.

PARENTS!

Teach your sons that which they will practice when they become men." Send them to a First-class School! THE

British American Com. College

Offers superior facilities for acquiring a thorough business education. Book-keeping, Pounnanship, Arithmetic, Business Correspondence, Commercial Law, Banking, Commission, Exchange, Steamboating, Spelling, Ac, taught by the Principal and full staff of experienced teachers.

Students may enter at any time

any time ODELL & TROUT, Toronto.

\$5 to \$20 PER DAY—Agents Wanted! All classes of working people, of either sox, young or o' 1, make more money at work for as in their spare moments, or all the time, then at anything else Particulars feee Postcard to States costs but 2 cents. Address, & STINSON & CO , Portland, Maine.

AIL

Persons troubled with Coughs, Colds, Loss of Voice, Irritation of the Thout and Lungs, Ac., should, without dolay, uso

snould, without dolay, use
DAVIDS' COUGH BALSAM, Price 25c. per Bottle.

J. DAVIDS & CO., 171 KING STREET EAST, TORONTO.

\$2,500 A YEAR MADE WITH OUR CRAND COMBINATION PROSPECTUS.
Represents field from the control of the c

The books sell themselves in every family, and good men can make a business for life in one county. Agents Wanted on these and our magnificent Editions of Family Bibles. Full particulars fre on Application. Address JOHN E. POTTER & CO., Publishers, Philadelphia

DR. C. M'LANE'S Celebrated American

WORM SPECIFIC

VERMIFUGE SYMPTOMS OF WORMS.

THE countenance is pale and leaden-L colored, with occasional flushes, or a circumscribed spot on one or both checks; the eyes become dull; the pupils dilate, an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the uppe. lip; occasional headache, with humming or throbbing of the ears; an unusual sccretion of saliva; slimy or farred tongue, breath very foul, particularly in the merning; appetite variable, sometimes verse. ous, with a gnawing sensation of the sto-mach, at others, entirely gone; fleeting

pains in the stomach; occasional nausca and vomiting; violent pains through ju the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasi mally difficult, and accompanied by haccough; cough sometimes dry and convusive; uneasy and disturbed sleep, withgrinding of the teeth; temper variable,

but generally irritable, &c. Whenever the above symptoms are found to exist,

DR. C. M'LANE'S VERMIFUGE Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

RETURN THE MONEY

in every instance where it should prove in effectual; "providing the symptoms attending the sickness of the child or acu should warrant the supposition of wormbeing the cause." In all cases the Mcdicine to be given IN STRICT ACCORDANCE WITH THE DIRECTIONS. We pledge ourselves to the public, that

Dr. C. M'Lane's Vermisuge DOES NOT CON'TAIN MÉRCURY in any form; and that it is an innocent preparation, not capable of doing the slight-

est injury to the most tender infant.

Address all orders to FLEMING BROS., PITTSBURGH, PA.

PLEIVIING BECUS., PITTSBURGH, PA.

P. S. Dealers and Physicians ordering from others that
Fleming Bros., will do well to write their ordered statech
and take none but Dr. C. M'Lones, prepared by Flexing
Bros., Pittsburgh, Pu. To those wishing to give them a
trial, we will forward per mail, post-paid, to any part of
the United States, one box of I'llis for twelve three-cent
postage stamps, one visit of Vermilings for fourteer
three-cent stamps. All orders from Canada must be ac

common by twenty cents exting

27 Yor sale by "suggiste and Chantry Store Eccepers,
generally."

. 7916





BUCKEYE BELL FOUNDRY. BELL FOUNDRY.

Batabished in 1897.

Superior Bells of Copper and Tin, mounted with the beat Rotary Hangings, for Gurdesta, Sciencia, Farias, Fargueras, Goundar, Farias, Fargueras, Goundard, Farias, Farias, Towns (1962), Grills, Eff. Fully Warranted.

Hustrated Catalogue Sent Free.

Hustrated Catalogue Sent Free.

VANDUZEN & TIFT,
102 and 104 East Second Street, Cincinnation of Duty on Church Bells.

Ayer's Cherry Pectoral,

For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Ashma, and Consumption.



Cough, Bronehitis, Asthma, and Consumption.

Among the great discoveries of modern science, fow are of more real value to mankind than this offectual remedy for all diseases of the Throat and Lungs. A vast trial of its virtues, throughout this and other countries, has shown that it does surely and effectually control them The testimony of our best citizens, of all classes, establishes the fact, that Chenry Pecrorat, will and does relieve and cure the afflicting disorders of the Threat and Lungs beyond any other medicine. The most dangerous affections of the Pulmonary Organs yield to its power; and cases of Consumption, cured by this preparation, are publicly known, so remarkable as hardly to be believed, were they not proven beyond dispute. As a remedy it is adequate, on which the public may rely for full protection. By curing Coughs, the forerunners of more serious disease, it saves unnumbered lives, and an amount of suffering not to be computed. It challenges trial, and convinces the most scoptical. Every family should keep it on hand as a protection against the early and unperceived attack of Pulmonary Affections, which are easily met at first, but which become incurable, and too often fatal, if neglected. Tender lungs need this defence; and it is unwise to be without it. As a safeguard to children, and the distressing diseases which beset the Throat and Chest of childhood, Curanty Pecronal is invaluable; for, by its timely use, multitudes are rescued from premature graves, and saved to the love and affection centred on them. It acts speedily and surely against ordinary colds, securing sound and health-restoring sleep. No one will suffer troublesome Influenza and painful Bronehitis, when they know how easily they can be cured.

Organally the product of long, laborious, and successful chemical investigation, no cost or toil is spared in making every bottle in the utmost possible perfection. It may be confidently relied upon as possessing all the virtues it has ever exhibited, and capable of producing cures as

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists.

SOLD BY ALL DRUGGISTS EVERYWHERE. Northrop & Lyman, Toronto, Sole Agents

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD.



The reputation this excellent medicine enjoys, is derived from its cures, many of which are truly marvellous. Inveterate cases of Serofulous discases of Serofulous discases, where the system seemed saturated with corruption, have been purified and cured by it. Serofulous affections and disorders, which were agravated by the serofulous forcer and unified and cured by it. Serofulous affections and disorders, which were agravated by the serofulous poison is one of the most destructive commises of our race. Often, this unseen and unfeit tenant of the organism undermines the constitution, and invites the attack of enfeebing or fatal diseases, without excuting a suspicion of its presence. Again, it seems to breed infection throughout the body, and then, on some favor able occasion, rapidly develop into one or other of its bideous forms, either on the surface or among the vitals. In the latter, tubercless may be suddenly deposited in the lungs or heart, or tumors formed in the liver, or it shows its presence by exuptions on the skin, or foul ulcerations on some part of the body. Hence the occasional use of a bottle of this Sarsaparilla is advisable, even when no active symptoms of disease appear. Persons affilted with the following complaints generally find immediate relief, and, at length, cure, by the use of this Sarsaparilla is advisable, even when no active symptoms of disease appear. Persons affilted with the following complaints generally find immediate relief, and, at length, cure, by the use of this Sarsaparilla is advisable, even when no active symptoms of disease appear. Persons affilted with the following complaints generally find immediate relief, and, at length, cure, by the use of this salksAPARILLA. St. Anthonly's Firs, Rose or Ergsipicias, Tetter, Salt Rheum, Scald Head, Rhingworm, Sore Eygs, Sore Ears, and other cruptions of visible forms of Serofulous disease. Also in the more concealed forms, an Duspepsia, Dropsy, Heart Disease, Fits, Epilepsy, Neuralgia, and the various Ulcerons affections of the m

PREPARED BY Dr. J. C. AYER & CO., Lowell, Mass.,

Practical and Analytical Chemists. SOLD BY ALL DRUGGISTS EVERYWHERE.

NORTHROP & LYMAN, Toronto, Sole Agents

Mothers, Mothers, Mothers, Don't foil to proceed MRS WINSEOWS SOOTHING SYRUP for all diseases incident to the paried of tectiding of children, it roloyes the child from cares with colic regulates the browels and by siving relief and health to the child, gives rost to the mother. Be sure and call for

MONY DAMESTO

TUHYS DZINTOCS S'WOLGAKW For the by all druggists.

REFRINTS OF THE

British Periodicals.

The policitical ferment among the European nations, the strife between there a see it to, the discussion of Science to its relatent to Theology, and the constant publication of new work, on those suddindred topics, will give unusual attent to the leading for the Restews during two. Nowhere the among the inquiring reader that my condensed form, the facts and at amonts it cossay to gaine him to a correct or nelision. THE

Leonard Scott Publishing Co'y.

41 BAROLAY St., Now York, continuo the reprint of the four leading Raylows

EDINBURGH REVIEW, (Whig.) LONDON QUARTERLY REVIEW, (Conceptative.) WESTHINGTER REVIEW, (Liberal)

BRITISH QUARTERLY REVIEW, (Evangelical.)

BLACKWOOD'S EDINBURGH MAGAZINE.

TERMS :-Payable strictly in advance. TERRISE -- PAYADIO BEFFELLY IN EXTRACTOR OF A PAYAD

The Postage v is the prepaid by the publishers without charge to the subscriber only on the express condition that subscription are paid invariably in advance at the commencement of each year.

CLUBS

A discount of twenty per cent will be allowed to clubs of tour or more persons. Thus: four copies of Blackwood of one Rovico will be sent to one address for \$12.80; four copies of the four Reviews and Blackwood for \$48, and so on.

To clubs of ten or more, in addition to the above discount, a copy grafts will be allowed to the getter up of the club.

PREMIUMS.

PRIMIUMS.

New subscribers (applying earls) for the year 1875 may have, without charge, the numbers for the last quarter of 1874 of such periodicals as they may subscribe for.

Or in-read, new subscribers to any two, three, or four of the above periodicals, may have one of the "Four lietiews" for 1871; subscribers to all five may have two of the "Four Reviews," or one set of Blackweed's Magazine tor 1874.

Nother premiums to subscribers nor discount to clubs can be allowed unless the money is remitted direct to the publishers. No premiums given to clubs.

clubs.

Circulars with further particulars may be had on application. The Leonard Scott Publishing Co., 41 BARCLAY ST., New York.

A REPRESENTATIVE & CHAMPION OF AMERICAN ART TASTEL

Prespectus for 1875-Eighth Year.

the aldine, The ART JOURNAL of America. ISSUED MONTHLY.

"A Magnificent Conception Wonderfully carried out."

The necessity of a popular medium for the representation of the productions of our great artists has always been recognized, and many attempts have been made to meet the want. The successive failures which so invariably followed each attempt in this country to establish an art journal, did not prove the indifference of the people of America to the claims of high art. So soon as a proper approchation of the want and an ability to most it wore shown the rabile at once rallied with enthusiasm to its support, and the result was a great artistic and commercial triumph THIT ALDINE.

THE ALDINE, while issued with all the regularity, last none of the temporary of timely interest characteristic of ordinary periodicals. It is an elegant miscellancy of pure, light and graceful literature; and a collection of pictures, the rurest spacimens of artistic slift, in black, and white, Although each succeeding number affords a fresh pleasure to its friends, the real value and beauty of THE ALDINE will be most appreciated after it is bound up at the close of the year. While other publications may claim superior cheapness, as compared with rivals of a similar class, THE ALDINE is a unique and original conception—alone and inapproached—als antity without competition in price or character. The possessor of a completo volume can not duplicate the quantity of the paper and engrevings in any other shape or number of volume for lest intens its east, and then there is the chromo besides!

The national feature of THE ALDINE, must be taken in no narrow sense. True art is cosmopolitan. While THE ALDINE is a strictly American institution, it does not confine itself enturely to the reproduction of native art. Its mission is to cultivate a 1-road and appreciative art taste, one that will discriminate only on grounds of intrinst merit. Thus, while placing before the pations of THE ALDINE, as a leading characterist c, the productions of the most noted American artists, attention will always be given to specimens from foreign masters, giving subsc

figure, and animal subjects, subsum an interest, impossible where the scope of the work confines the artist too closely to a single style of subject. The literature of THE ALDINE is a light part of the artistic and accompanient, worthy of the artistic ject. The literature of THE ALIMATE is a light and graceful accompanienent, worthy of the artistic features, with only such technical disjutistions as do not interfere with the popular interest of the work

PREMIUM FOR 1875.

Every subscriber for 1875 will receive a beautiful portrait, in oil colors, of the same noble dog whose picture in a former issue attracted so much attention

MAN'S UNSELFISH FRIEND

with be released in every home. Everybody loves such a dog, and the portrait is executed so true to the life, that it seems the veritable presence of the animal itself. The Rev. T. Do Witt Talmage tells that his own Newfoundland dog (the fluori in Brooklyn) barks at it! Although se natural, no one who sees this promium circome will have the singhtest fear of being bitten.

Besuices the chromo, overy advance subscriber to THE ALDINE for 1875 is constituted a member, and entitled to all the privileges of

THE ALDINE ANT UNION.

THE ALDINE A:IT UNION.

The Union owns the originals of all THE ALDINE pictures, which, with other paintings and ougravings, are to be distributed among the members. To every series of 5,000 subscribers, 100 and front pieces, valued at over \$2.500 are distributed as soon as the series is full, and the awards of each series as made, are to be published in the next succeeding issue of THE ALDINE. This feature only applies to subscribers who pay for one year in advance, Full particulars in circular sont on application enclosing a stamp.

TERMS.

One Subscription, entitling to THE ALDING one year, the Chromo and the Art Union,

36.00 PER ANNUM IN ADVANCE.
(No charge for postage.)
Specimen Copies of THE ALBENE, 50 Cents.

THE ALDINE will, hereafter, be obtainable only by subscription. There will be ac reduced or club rates; cash for subscriptions must be scut to the publishers direct, or handed to the local can vasor, without responsibility to its publishers, except in cases where the certificate is given, bearinging the fac-simile signiture of James Surren, Fresident.

CANVASSERS WANTED.

Any person wishing to act permanently as a local cannasser will receive fail and prompt information by applying to

THE ALDINE COMPANY, 58_MAIDEN_LANE, NEW YORK

Llissionary Notes

The persent condition of the London Besieve Mission on Uven one of the 200 person condition of the London Booker's Mission on Uves, one of the Byracy Islands, is very sad. The Roman Cathodic priests have for years endeavored to drive out the Protestant missionaries and for the property, made use of the feuds before the property, made use of the feuds between due to get so fine feuds between due to gets of violence against Catholic chiefs. The French Government the Protestant. Ald Now Caledonia which vice 1853 has have rent Loyal-and law extended its claim. See lawless by I lands, near by, views the see lawless by I lands, near by, views the see lawless by I lands, near by, views the see. All proceedings almost with indifferent some investigations have hitherto proved a seam; the perpetrators of the outres, have been allowed to go unpanished, and the priest's remain unchecked. In 1872 a number of Protestant converts were murdered. In the following year a grand attack was made by the Papists on the Protestant villages. Every sattlement was razed to the ground, and the coconaut trees destroyed. A number of women who ondervored to gather provisions for their starving families were either murdered or shockingly mutilated. Rev. Samuel Ella, on his return from England, writes to the Tondon Society that the state of things at Uvea remains unchanged, and says: "The principal actors in the atrocious butcheries are here plotting more outrages, the leader of whom is the priest's factorum, who with defler their flourishing work. They have, principal actors in the atrodicus inteneres are here plotting more outrages, the leader of whom is the priest's factorum, who with his own hand murdered five of the men who fell in the first massacre. The priest's are the first in the heads of the confer in the heads of the confer in the second state. own rifle, in the hands of one of the cate-chists shot two others."

The pastor of a London Mission congregation in Travancore, numbering about 400 members, draws a striking contrast between the members of his church as they tween the members of his church as they were twelve years ago and as they are now. Then they were slaves. They lived in huts ten feet long by ten broad, worth about 7 rupees each, huddled together in villages, rendered disgusting by the remains of dead animals, on which the people feed, and other refuse. Carpenters and masons were not allowed to work for them, and the first Christian who endeavoured to improve his house was thrown into pr son. Theft was universal and was required as a special qualification to be sought in a wife; and with this sin were associated lying, foul language and drunkeness. Now these people are free; they live in cleanly villages, many of them cultivate their own or leased land; the Brahmins and Sudras, instead of calling to them from a distance, onter into their bases of callist their leased land; the Brahmins and Sudras, instead of calling to them from a distance, onter into their houses to solicit their labor; they are known for the fatthfulness with which they keep their word; their morality has vastly improved, and their Christian influence on the surrounding Hindu population is beneficial.

REV. George Hall, of Madras, gives the following testimony to the influence of European infidelity on the educated Hindu mind:—"The objections to Christianity brought forward fifteen or twenty years brought forward fifteen or twenty years ago are never heard now from educated young mon. They have moved on into far more difficult and dangerous lines of thought. The purest unbelief originated by those who are called philosophers in Europe seems coming in like a flood on India. Our young men now carefully study the works of Darwin, Huxloy, Herbert, Spencer, Newman, Stuart Mill, and Coleuso, and from such sources draw their objections to Christianity. The opinion is widely spread among the best educated natives that Christianity is an autiquated superstition, believed in by very ew, even superstition, believed in by very ew, even in England, who are all well educated."

THE Baptist mission in Poland is growing rapidly. The mission field extend over 400 miles. Chapels have been creet-ed at a number of places, twelve mission-aries are engaged in the work, and there are 1,162 church members.

Rook Notices.

PRESBYTFRIAN LEAR BOOK.

Messra. James Campbell & Son, Publish ors, of this city, announce the early issue of a new annual, entitled the PRESEYTERIAN YEAR BOOK. The want of such a publication has long been felt, and, now that the want is to be supplied, we trust the enterprising publishers may receive hearty encouragement from the Presbyterians of the Dominion. An advertisement, in another column, gives an outline of what is intended to be accomplished by the work, and we need only add that the Rev. James Cameron, of Chatsworth, is the editor.

Official Announcements.

TORONEO.—In the Lecture Room of Knox Church on Tuesday the 1st of December, at 11 a.m. OTTAWA—At Ottawa, in Bank St. Church, on 3rd Tuesday of Nov.

BRUCE -At Kincardino, on 29th December, at 2 o'clock.

MONTURAL.—In Presbyterian College, Montreal, on the fourth Wednesday of January next.

HAMILTON.—In the McNab Street Presbyterian Church, on the second Tuesday of January next. Kingston.—At Belleville, on the Second Tuesday of January, 1875, at 10 a.m.

GULPH.—At Knox Church, Galt, on the Second Tuesday of January, 1875, at 9 a.m. Chathan.—In Wellington St. Chirch, Chathan on Tuesday 5th January, 1875, at 11 o'clock a.m. Cohoung.—At Peterboro', on the second Tuesday of January, 1875, at 11 o'clock a.m.

Sivcoe.—At Barrie, first Tuesday of December at 11 a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Tunporalities Board and Sustentation Fund-Janes Croil, Montreal Ministers', Widows' and Orphans' Fund-Arch. bald Forguson, Mentreal.

French Mission—James Croil, Montreal Juvenile Mission—Miss Machar, Ringston Ont. Manitoba Mission—George H. Wilson, Toronto Scholarship and Bursary Fund-Prof. Ferguson Kingston

Marringe.

MARRIAGE.

On the 10th inst, at the residence of the bride's mother, Glen Gow. Columbus, by the Rev. J. B. Edmondson, brether-in-law of the bride, Mr. Robt. M. Gray, of the Douintou Bank, Toronto, to Jessie, daughter of Mrs. Smith.

Betail Dry Coods.

L. Land

ECONOMICS CONTRACT

V.

Ø

(

(

أستنسأ

Goods, Fancy (ordered Olergy. Goods, Qand Makers. and Z &Q., Dress (?ostumes, Dr. s tattes, 耳

0

Ø

Millinery, Mantles,

EAST, Cent to the STREET Ready-made Per first-class Discount [of 10 S

Men'& Boy'

HOSIERYII

CRAWFORD & SMITH

Invite special attention to their New Stobk of

MERINO AND COTTON HOSIERY

Cnildren s and Ladies' Scotch Merino Hose, Children's and Ladies' English Merino Hose, Children's Coloured and White Cotton Hose, Ladies' Coloured and White Cotton Hose, Children's and Ladies' Baibriggan Hose, Children,s and Ladies' Lisle Throad Hose Ladies' Scotch and English Merino Underclothing Gents' Scotch and English Merino Underclothing, 91 KING STREET EAST.

Groceries.

TF YOU WANT THE

BEST AND CHEAPEST

GREEN AND BLACK TEAS.

Sold in Canada, call on or send your orders

VIGTORIA TEA WAREHOUSE

The oldest and most reliable Tea Store in the Do-minion,

93 King Street East, (SIGN OF THE QUEEN),

And 258 Yongo Street Corner of Trinity Square. Where you can select from a Stock of over 3,000 packagos, comprising over 50 varieties, grades and mixtures, put up in 5, 10 15 and 20 lb. Cannistors and Cattice, at the prices given in lists, and also in original packages of 20, 40 and 60 lbs., at the

LOWEST WHOLESALE PRICES.

GREEN TEAS.

No.			por
1 Hygon Twankay	***	***	
2 Fine Moyune Young Hyson	***	***	
a Superior do	***	***	
4 Extra Fine do	***	***	
5 Curious do	144	400	
6 Extra Curious do		***	
7 Fine Old Hyson	***	***	
8 Superit do	***	***	
9 Extra Fine do		***	
10 Finest do		***	
11 Superior Gunpowder	***	***	
12 Extra Fine do	***	,	
13 Extra Curious do	4	4	
14 Fine Imperial	***	***	
15 Superior do			
14 Trive Movine Imperial		***	
17 Very Superior do	•		
	***	***	
19 Fine Cultivated Japan	***	***	
on Superior do	444	***	
20 Superior do 21 Extra Fine do	***	***	
Loo Whost Immorted	•••	744	
l on Winest Scented Capers, for	flavour	ing	
21 Fine Orange Pekoe			
25 Finost do		***	

BLACE	AND M	XED TEA	.B.	
26 Fine Breakfast	Congou		4.	190.
27 Superior	do			50c
23 Lxtra Kaisow	do			00a.
23 Extra Fine do	do		••	70c.
20 Finest do	do bes	t imported	l—the	
Prince of To	2.5		***	80c.
31 Good Souchous	•		***	40a.
32 Fine do	•			500.
33 Superior do				60c.
81 Extra do		•		70c.
35 Extra Pine do			_	80c.
36 Finest Assim				80c.
37 Fine Colong	• • • • • • • • • • • • • • • • • • • •			500
38 Superiordo	4	***		coc.
39 Ex Fine do				70c
40 Finest Importe	nd		4-8	80a.
41 Fine Mandarin	Mixture			4110
42 Superior	do	••		50a.
43 Extra	do			COo.
44 Extra Fine	do	**		706.
45 Finost Import	ed.	••	4.	80c.
46 Fine Houquas	Curious 1	Sixture	• •	40c.
47 Superior	do-	do '		60c.
48 Extra	do	do		GOC.
49 Choice	do	do	***	700.
so Choice apon (ice, w!	hich has no	Laurno o	80c.
E. L. also calle	special ati	ention to 1	ais far-f	amod.

SOLUBLE COFFEES

Made in one minute without belliag, put up in 2, 10 and 20 lb. tins, at 25 and 30c. per 17, Guaranteed superior to all others.

attended to. 25 lbs. of Ten and upwards shipped to one address to any Rallway Station in Ontario free of charge.

EDWARD LAWSON,

JAMES SHIELDS & CO.,

GROCERIES

IMPORTERS OF

An Manufacturers of

BISCUITE AND CONFECTIONERY.

Corner of Yonge and Temperance Sta.,

TORONTO.

UNION MUTUAL LIFE INSURANCE CO

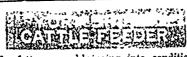
DIRECTORS OFFICE
153 TREMONT ST BOSTON ORGANIZED 1849

President:—Hunny Crocker.
Vice-President.—Daniel Surap Secretary:—Whiting H. Hollister.
Assistant Secretary:—Charles H. Brewed

Statemen for the year ending Dec. 21, 1873.
RECEIPTS. \$1,670,205 13 501,791 31

Total amount returned Policy-holders. \$359,469 M Assets, \$8,000,000: Surplus at 41 por Cent., \$1,353,871. This Company unites absolute safety to low cash rates; it is economically managed, and returns yearly all surplus revenue to its Policy-holders. Its liberal features are equalled by few Cooping, and excelled by none

J H MCNAIRN, General Agent, Temple Chambers, Terente St., Terente



For fattening and bringing into condition Horses, Cows, Calves, Sheep and Pigsand recommended by first-class Br Milk Cattle produce more milk and butter. It fattens in one fourth the usual time, and saves food. A DOLLAR BOX CONTAINS TWO HUNDRED FEEDS.

FEEDS. HUGH MILLER & CO., Agricultura Chomists, 167 King St. East, Foronto. For sale by Druggists everywhere,



TICKS ON SHEEP Miller's Tick Destroyer promotes the growth of the wool, destreys the Ticks, and improves the condi-tion of the animal. A 33c, box will clean 20 sheep or 20 arabs. Sold by Druggists and Storokeepers HUGH BILLER & CO., Propriotors, Toronto.

A LEX. GEMMELL,

BOOTMARER,

Sign of the " Go den Book

97 KING STREET, WEST,

Has in Stock a very large assortment of Gentiem Sewed Boots, Home Mads. First-class English Boots at reasonable prices?

MERRYFIELD

Boot and Shoe Maker, 190 YONGE STREET.

A large and well assorted Stock always on hand.

HARDWARE

RODGERS' Ivory handled Table and Dossort Knives

RODGERS' Sotts Carvors and Stools

ELECTRO-PLATE

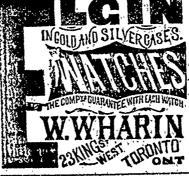
Table, Dessert,

and

Tea Spoons Tablo Mats, Tea Bells, &c., &c., &c.

LEWIS MOS RICE &

HARDWARE MERCHANTS. TORONTO



R. A. REEVE, B.A., M.D., OCULIST & AURIST

22 Shuter Street, corner of Victoria, TO ROUTO.

Music.

THE MATHUSEK

Is the most Powerful, Musical and Durable Piano made. Its Grend Quality of Tone is unequalled, and is pronounced by renowned Armsts, Perfection.

The Best in the World!

For a modern priced Piano, of Warranted Quality, Durabinity, Sweet, Smooth and Picasing 1 she, the product of the combined skill and experience of the oldest Manufacturer in New York,

Get the Fischer Piano!

PRINCE ORGANS

Are he Oldest and Best, and, comparing quality and price, are

The Cheapest.

So c Agents for the above Instruments, Cata-logues sont on application. Wholesald and Retail.

NORRIS & SOPER,

8 ADFLAIDE-ST., TORONTO,

An Interesting Question to not a Few

It is now an ACKNOWLEDGED FACT—acknow lodged by professionals and amateurs, by com-politors in trade, as well as patrons, that the

HEINTZMAN PIANOS,

Canada manufacture, are equal in quality to the best imported ones from the United States It is, therefore, AN INTERESTING QUESTION for intending purchasers, how

Our Home made Instruments compare in Prico

with p good American made up. It looks extrava-gant to say that by purchasing of us buyers save at

ONE HUNDRED DOLLARS, But we simply beg to direct attention to American catalogues, &c., and our assertion will be verified

HEINTZMAN & CO., 115 & 117 King-street West.

Avholesale.

JUST ARRIVED.

A LARGE QUANCITY OF CROSSLEY'S TAPESTRY CARPETS,

> The Very Newest Patterns, CHOICEST DESIGNS.

A Call is Solicited before Purchasing elsewhere.

WILLIAM CORDON,

134 YONGE STREET, TORONTO.

TO SABBATH SCHOOL TEACHERS &c.

NOW READY—
THE INTERNATIONAL SCHEME OF LESSONS
FOR 1875.
Adapted for the use of Presbyterian SabbathSchools. Sent post free to any part of Canada at
60 conts per 100.
THE SABBATH-SCHOOL WOBLD, Edited by
DR. HALL, contains Notes on these Lessons. Price
60 conts per annum, post free.

JAMES BAIN & SON, Toronto.

STOCK'S EXTRA MACHINE OIL.

Office of the Joseph Hall Manufacturing Co., Oshawa, Ont., July 17, 1874

GEORGE STOCK, Psc., Toronto. GEORGE STOCK, Esc., Toronto.

DEAR SIR,—We have been using your oil on our machinery for some years, and have no hesitation in saying it is the only good oil of the kind we have over had, and it is the very best machine oil we have ever used. We recommend it to all our farmer customers as the best oil they can possibly bny. We suggest that you put it up in 5 gallon cans for their use, and we feel sure it will sell freely. Any one who gives it a trial will continue to uze it.

Yours truly, F. W. GLEN, President. As foreman of the above works, I beg to say I would rather have Stock's Extra 'ill than Lard, Olive or any other oil I have over used.

Address.

A. HENDERSON

Address STOCK & WEBSTER, 65 Colborne St., Toronto.

Qusiness Cards.

MENEELY'S BELLS.

The genuine Troy Church Hells known to the public since 1826; which have acquired a reputation unequalied by any and a saic exceeding that of all others. Catalogues froe. P. O. Address, either Troy or West Troy, N. Y. MENEELY & CO

MENEELY & KIMBERLY.

BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. rg. Illustrated Catalogues sont free. No daty on Church Bells.

BLAIKIE & ALEXANDER, WILLIAM ALEXANDER JOHN STARE.

0 KING ST. EAST, TORONTO.

Members of the Stock Exchange, STOCK BROKERS & ESTATE ACENTS

Stocks, Bonds, Debontures, Houses, Lands, &c.

X E I O M loaned on Morigage. Mortgages negotiated. Investments made.

Orders by letter or Telegraph will receive promp

CANADA

STAI : D GLASS WORKS

TAULISHED 1883. FIRST PRIZ PROVIDENT FAIRFITION TOTAL

Reconstituted and Domestic Stamed Ulacs Wire, BANNES AND PLAGS PAINFED TO ORDER JOSLPH Met tustake, Phopartos,

Poussette & Roger,

Exsessers to Roultbeg, Fambairn & Pousette BARRISTERS, ATTORNEYS, SOLIDITORS, &c.

PETERBOROUGH, ONT. a. P. Poussette, B A. G. M. ROGER

VICTORIA WOOD YARD.

cor queen at $_{\rm 4dBRIGHT}$ subsets All kinds of Co at and Wood on hand and for sale

Narrower ago Wood by the car-load. Orders promptly delivered. Flour and Feed, Hay and Straw for sale, at lowsale or ash price. #0x 531

CHINA HALL

71 King Street East, Toronto.

NOTICE.

The undersigned wal sell out the remainder of his stock of Banded Breakfast, Dinner, and Teasets, also Banded Tiolet Sets at very much reduced prices, to make room for new Designs coming in next Spring.

Try our processing second large stock before purchasing elsewiers,

All Irish Belieck China.

GLOVER HARRISON IMPORTER.

D. S. KEITH & CO.,

FOUNDERS AND FINISHERS.

PETROLEUM GAS WORKS, Engineers and Plumbers' 1. 'S Work, &c., C user; vatory and Green House Heating.

LAWLOR'S

SEWING MACHINES!



TORONTO BRANCH 77 KING STREET WEST

 ${f REPAIRED}$

Thorough Satisfaction Guaranteed in al

ESTABLISHED 1854. A MCDONALD,

Of Gentleman's Vicaring Apparel. No. 24 Albert Street, Cor. of James,

THE MACLEAN HOUSE,

51 King St. West,

NOTED FOR CHEAP HATS, SHIRTS, TIES, &c.

Late from G. Armstrong's undertaking Establishment Montreal.

> UNDERTAKER. 351 YONGE ST TORONTO.

> > Miedical and Dental.

Fanerals furnished with every requisite

53 King Street East, Opposite Toronto Street Toronto, Ont.

W. ELLIOT. DENTIST,

PLUMBERS, GAS & STEAM FITTERS BRASS

Manufacturers of

Importors and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials. 109 KING STREET WEST, TORONTO



H. O. EVANS. Managor. All kinds of Sowing Machines, and Boot and Shoo Machineri

On the promises, by first-class workmen, on reasonable terms.

Renovator and Dyer,

TORONTO

WORK At home, male or female; 323 per week, day or ovening. No Capital. FOR ALLYC send valuable packages of goods for the form of the contraturn stame, M. Young, 173 Greenwich St. N. Y.

Aludertakiug.

YOUNG,

Agent for Fisk's Patent, Matallic Burial Cases

R. G. TROTTER, DENTIST,

Uses his own new PATENTEILLERS, PATENTEILLERS, AND LOUIS PLANES.

MOULDING FLANES.

45 and 45 King-st. West, ever E. Hooper & D.

A MOINTIRE